The Priest

Edited By Priests For Priests

ORDINATION AT THE LATERAN

December, 1953

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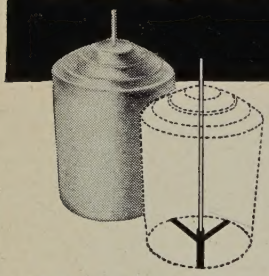

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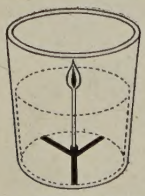

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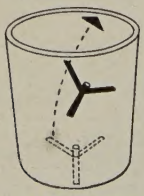

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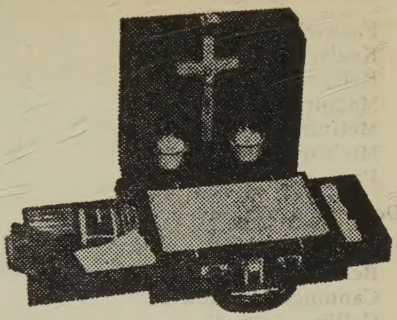

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THE PRIEST **DECEMBER, 1953** **VOL. 9, NO. 12**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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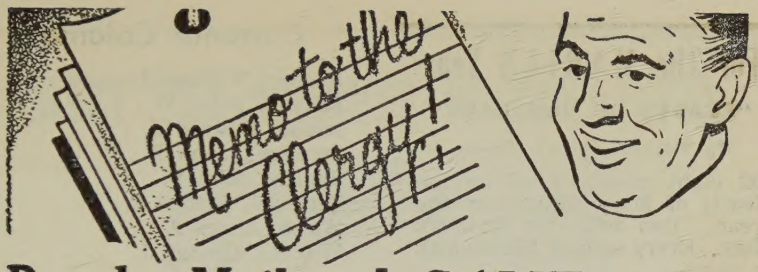

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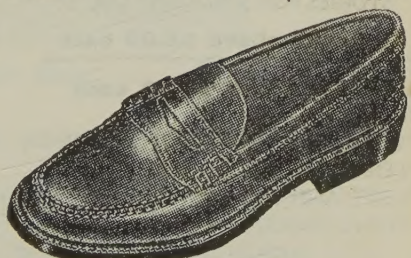

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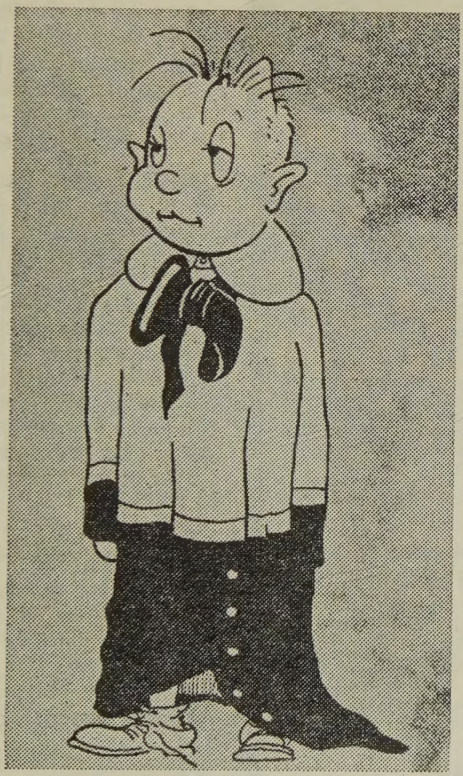

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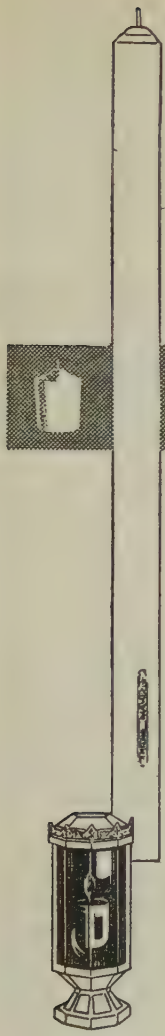
If You Wondered . . .

The filler on page 757 of our October issue was quoted from *The Liguorian.* We had been asked its source.

The Church of England

WE wrote something of this in OUR SUNDAY VISITOR, but a friend suggested that the readers of THE PRIEST might find it interesting too. So if you have already seen it in THE VISITOR, just turn to the next item. For the rest, here it is:

Going to England last fall on the *Queen Elizabeth,* we got into a religious discussion with two of the crew — bright young fellows, brought up in the Church of England, with the ten years schooling that is usual in their country. The younger, a sensitive boy, had given



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up his religion and, feeling the need of something to feed his soul, was now dabbling in spiritism. When we joshed him a little, he turned to us and (God forgive him!) said, "but even this Jesus fellow that you people talk about, wasn't he dead and buried and didn't he come back as a spook after a couple of weeks?"

His older brother, also nominally Church of England, no longer went to church but he allowed philosophically that everyone should try at least to keep the Commandments. "How many are there?" he asked. "Is it twelve?" — and he wasn't joking.

Later in the course of our bull-session we were joined by a ship's policeman who turned out to be a practicing Church of England man. To his protests that his church was at least as strong as ours in England, the two boys responded with ridicule. "Go on," they said. "You know better than that. The Anglican churches are empty on Sundays except for a few tottering old women, while the Roman churches are crowded to the doors with people standing on the steps for Mass."

The cathedrals — the few that we visited — seem to be regarded more as museums than houses of prayer. Tourists keep tramping through them all day long, and the appeals for funds in the shape of posters and pillar-boxes get downright annoying. The parish church of St. Dunstan (C. of E.) in Canterbury — where, incidentally, the head of St. Thomas More is enshrined — had the amount of the previous Sunday's collection posted. We forget the exact amount, but we were shocked at how niggardly it seemed — some-

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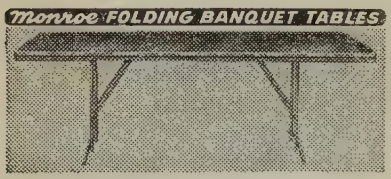
thing under $20.00 as we recall it. They took the State for a mother and now they have to get along on pretty thin soup!

One of our English friends, of the upper class, had gone through Bishop Wykeham's school at Winchester and on to Cambridge. Although morning and evening prayers with Sunday services were compulsory at Winchester, now that he is out of the university he never goes to church and is not even sure there is an afterlife. Horrified, we asked, "But surely you at least *think* of God with gratitude from time to time . . . " "I *never* think of God," was his flat reply. His wife had substantially the same educational background and shared his present agnosticism.

Another friend, an English professional man, said he would not tolerate an employee who went to church every Sunday. He would fire him. "It would show a little too much enthusiasm of a very undesirable sort," he explained — "like a man going overboard for embroidery. It just isn't the thing. It just isn't done over here."

He told me that one of his closest friends had gone in for the ministry. "Pity, you know — such a fine fellow." But he was relieved when the friend "lost confidence in his product" and resigned his charge. "Kept his head, too. Didn't



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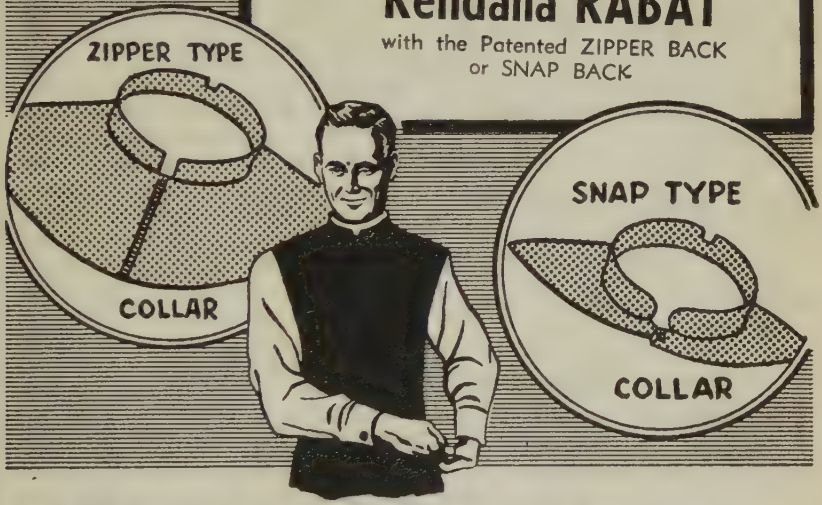

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go to extremes one way or the other. Just quit going to church."

Our conclusion is that English Catholics are faced with their greatest opportunity since Augustine landed in Kent. They are surrounded by good pagans in search of spiritual nourishment. If only our English cousins get it across to their neighbors!

That mention of Winchester back there reminds us of the motto that old Bishop Wykeham tacked up for his boys — originally poor scholars — and it's blazoned everywhere, and still enforced:

Disce aut discede — manet tertia: caedi.

A Shrewd Judgment

THE following incident is narrated in the Dedication Program of St. Mary's School at Laurel, Md. Fr. Peter Manganaro, the local curate, was kind enough to send us the Program in which we found this story about Fr. Joseph Myer, once pastor at St. Mary's, and the start of a vocation. We run it not only for its intrinsic interest but also because the thought will not be downed that we priests are too often negative in our promotion work—if any.

It seems that Cardinal Gibbons visited Pikesville, Md., to administer Confirmation, and made his stay there that night at the Myers' farm. The Cardinal apparently worked round to the subject of vocations and in the course of the conversation His Emminence was laughingly asked which of the four Myer boys he would select for the priesthood. The Cardinal smiled at

Continued on Page 984

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The Priest

Vol. IX DECEMBER, 1953 No. 12

Editorial Comment

A Question of Taxation

HAVING read that a Los Angeles Catholic had petitioned the Board of Education of his city for a return of the money he had contributed in taxes for the schools in order that he might use it to send his children to a Catholic school, a priest asked us whether we would not write something on the justice of that gentleman's plea.

The priest reminds us that in his state the School Boards allocate to the public schools not only all the money to take care of the education of those who patronize them, but also pay in addition the cost which would be entailed if all the Catholic children were attending the public schools.

It is probably known that is true of most states, yet the practice is flagrantly unjust.

We know of no justification for our "taxation without representation" theory other than that is the provision in practically every State Constitution to the effect that "no money may be paid out of the public treasury for sectarian purposes."

But would those constitutional provisions stand the text of "constitutionality?" Surely not if the Supreme Court of the nation or of individual states passed their judgment on the basis of justice alone.

How could it be more unfair for Catholics to receive some of the money they contribute in taxes for the operations of schools than it is to have all their tax money spent for children not their own?

Our forefathers called "taxation without representation" tyranny. That was in a day when practically all the children of the nation were being educated in religious or sectarian schools.

That principle has not even been honestly considered or discussed during the past hundred years, but it still should be as valid as when first enunciated as the slogan on which

the Revolutionary War was waged against the Mother country.

At home that Mother country, and practically every other country in the world, has either supported all schools which meet their special curriculum requirements, as is done even today throughout Europe despite the poverty of the nation; or they allow the parents to designate the school to which they would have their tax money paid, as in Ontario and Quebec in Canada.

When people in our country hear a just complaint that Catholics and Lutherans and Seventh Day Adventists and others should receive some support from the public treasury to which they contribute, they receive the answer from enemies of the Church: "You would be saved the cost of operating parochial or private schools if you patronized the public schools in your community." But that is only a theory today. Those who send their children to parochial schools could bankrupt practically every city north of the Mason and Dixon Line if they began to send their children to the public schools, in which there is not sufficient room to supply classrooms for those who are not Catholic or Lutheran or Seventh Day Adventist.

The public schools are overcrowded today, and certainly could not take on over 4,000,000 more children and, in our large cities, provide new schools and teachers for all those now attending parochial grade schools and many high schools.

What We Save Them

Benjamin Fine, school editor of the New York *Times*, recently wrote on this subject and observed that there was such a demand for religious education in the city of New York that Catholics would be obligated to raise $100,000,000 within the next ten years to provide for the growing demand of Catholic parents; that presently the Catholic Church is operating more than 438 schools, saving the city $110,000,000 a year. The public school treasury could not take care of the several hundred thousand Catholic school children who are being educated independently. If the city took over the Catholic students it would be forced to spend $425,000,000 on buildings alone.

What is true of New York is true, if not more so, in Chicago, where practically one-third of all the children in the city are in parochial schools. At least 200 new elementary schools would be needed each capable of receiving 1,000 children and Chicago could not cope with that burden.

Hence critics of our schools, who claim that since we have a right to patronize the public schools, we need no separate schools, are only defending a theory.

No money allocated to the parochial schools would be given for "sectarian purposes," even though the sectarian might profit religiously by it. Not a cent of it would be contributed for the teaching of religion. The money would be used, as it is used in the public schools, for the efficient teaching of the state curriculum. If, in addition, an extra period be added to the school day for the religious instruction imparted, Catholics and Lutherans should not be penalized for that.

In his Farewell Address George Washington told the people of his little nation that our citizenry needs religious principles if we would have public morality.

But all we are saying is that every reflecting person must maintain that it is unjust to allow none of the taxes contributed by Catholics to be used for the education of their children in schools of their choice. In the year 1924 the Supreme Court, in declaring its decision in the Oregon School Case, without a dissenting vote, observed that schools take the place of parents, and that, therefore, they may send their children to any school which teaches, with efficiency, the curriculum established by the State Board of Education.

If any other religious body in the United States were educating 12% of the total number of children of the nation, it certainly would have aroused American public opinion to "think justly."

Are We Reaching Our Limit?

The priest who writes us thinks that on account of the ever-increasing cost of private schools and of providing lay teachers, Catholics will soon reach the limit of their capacity. If Catholics had the spirit of vengeance displayed by their chief critics, they could easily force support of our schools by accepting their challenge to send their children to the public schools.

We have already observed that the public schools could not receive within a year, or within several years 4,000,000 more students.

The school city would either have to purchase or rent the parochial schools, and probably even have to use most of the Sister-teachers.

We believe, with our priest-correspondent, that the only fair and just position which the city and local School Boards should take is to figure out what it costs per capita to educate the child in the elementary and secondary schools and allocate the money to parents, to spend the full amount for the education of their child in the school of their choice—always presuming that the school of their choice teaches the state curriculum as efficiently as it is taught in the public schools of the same community.—J. F. N.

The Future of the Liturgy

H. A. Reinhold

Third International Conference in Lugano

WE were only four American priests at this Conference: Fr. Michael Mathis, C.S.C., of Notre Dame University; the Abbot and Fr. Godfrey Diekman, O.S.B., of St. John's University, Collegeville, Minnesota; and myself. Since neither Australia, nor Canada, nor South America were represented and since there was only one Spanish priest, now studying in Germany, the United States did not appear to be worse off than the majority of nations. But when you compared our number and especially our "hierarchial value" with the members present, it became evident that as a national unit we were not represented as we should have been. Let me show what I mean.

Our host was little Switzerland: she had sent two Bishops and a dozen priests, scholars and pastors. France was represented by the chairman of the French liturgical commission of the Bishops, the Archbishop of Rouen, two Bishops, the complete Center of "Pastoral Liturgy" in Paris, and a dozen and more priests who are either scholars or engaged in parish work. Holland, Belgium and Austria provided a Bishop and scholars each. Germany had sent the Cardinal presiding over the Bishop's Meetings, the Chairman of the Liturgical Commission, Bishop Stohr of Mayence, and a number of Bishops, scholars, pastors, and the members of two bodies engaged in pastoral liturgical studies. Not only was the Bishop of Berlin there, but besides him several priests from deep in the Iron Curtain country thought it worth while risking all to attend.

Rome had sent Cardinal Ottaviani and the director of the historical section, generally credited with the shaping of the Easter Vigil, Fr. Ferdinando Antonelli, O.F.M., who was present at every single meeting and discussion. Cardinal Lercaro, Archbishop of Bologna, gave one of the key papers asking in very plain words for the introduction of the people's language into those parts of the liturgy that are read or sung for the people. Besides the Cardinal, Italy was represented by several Bishops, among others the president of the Bishops' liturgical commission, who also presided at our discussions.

The Interest of High Churchmen

Here the reader will ask: Why this buildup of personalities? What is this going to

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Father Reinhold is a recognized expert in his field.

prove? Plenty! If the Cardinal who is the head of the Holy Office not only comes to these meetings but stands out at all functions as the most eager participant, singing with the congregation; if the head of the German hierarchy not only sings the Communion Mass (sic!) for the priests, but does so at an altar facing the congregation in a modern church and if he conforms to all this with visible enthusiasm; if one of the most prominent members of the Sacred College of Cardinals comes out, not just for a partial translation of the Rituale, but for a form of the Mass itself which removes the language barrier and really makes popular participation possible; if all this and more happens at a meeting approved and blessed by the Holy Father, endorsed by Cardinal Micara, the head of the Sacred Congregation of Rites, welcomed by Monsignor Montini, and if it causes wonderment and surprise, then the wondering and surprised are the ones who should ask themselves: Have I really taken sufficient interest and have I been provident and bold enough in facing the problems of our day?

A great deal of what went on in Lugano is "classified" information. I am not allowed to quote any of the speakers, nor report any resolutions. The reason for this is that it is the wish of the Holy See to hear the desires of the scholars and pastors, but not to have its decisions prejudiced by votes, great names or bolder innovations.

'Classified' Meetings

The meeting, after clearance with the Holy See, was called by the Pastoral Liturgical Study Centers of France, Germany, Italy, Holland, Belgium and Switzerland. The first part, more classified even than the other, lasted from September 12 to 14 and was attended by only twenty scholars. All I may say about it is that we had such first-class men as Abbot Capelle, Fr. J. A. Jungmann, Frs. Roquet, O.P. and Gy, O.P., and that it carried on where the preceding small conferences of Maria Laach (1951) and Mt. Ste. Odile (1952) had left off.

Its subject was the coming reform of the liturgy of the Mass. Its aim was to find ways of making the Mass really a people's liturgy and of cutting off medieval excresences that obscure its clear outlines to such a degree that even those who have done all to help their congregations participate as they should, have now arrived at a point where it is no longer the fault of the priest or the people but the rite itself, why no further progress can be made. Without being able to quote, I may say that a person who counts is reported to have said: "We have done all we can to bring the people to full-

est participation in the Mass. The priests and the people—in Europe—can do no more. Now it is time to give the Mass such shape that it becomes more available to the people."

When that reform, together with a three or four-year course of gospels and epistles covering the *whole* New Testament, is finally carried out, those priests who have done little or nothing in this field can merrily skip a whole stage of the effort required by Pius X and Pius XII and easily enter into a harvest on which others have labored a whole generation long.

The Holy Week Reform

On Monday, September 14th, the open sessions, attended by Bishops, 120 priests, and a considerable number of laymen, began. Their topics were the continuation of the reform of Holy Week: Palm Sunday, Holy Thursday, and Good Friday (by the way; the desiderata concerning Holy Thursday with a view of pastoral problems came from America). Not on principle but for practical reasons the procedure of a Synod was adopted, so that most priests clad in albs and stoles provided uniformly by the great Swiss vestment studio of Sister Augusta Flueler, sang the Mass with the Cardinal or Bishop and received Holy Communion from his hand.

Since a number of priests preferred to say a private Mass both ways of dealing with the problem were left open. It is obvious that a great spirit of brotherliness prevailed among the participants. One Mass was sung in the Rite of Milan, which is quite different from our Roman Mass, but yet so similar that we all were able to take an active part. In all these liturgical functions it was clear that Latin should never entirely be discarded but should remain the "lingua communis" of our liturgy.

Some delegates who knew but one language or two were distressed by the fact that so much escaped them. But all this did not affect the conviction of the majority, nearly of the unanimity, of delegates that in parishes and in parish worship the greatest barrier from popular participation are the language and the rites of the catechumen Mass (which in its present form is the one thing no catechumen understands!).

Reports On The Easter Vigil

The discussions on the future reforms of Holy Week were preceded by reports on the Easter Vigil in the different countries and, since this was handled with an eye on previous discussion in periodicals, I am at liberty to say a little more: the closer the country to danger, the more alert and tried its faith, the greater its success, especially among the heroic Christians behind the Iron Curtain. After sloughing off those who come out of curiosity the

first time experience still shows that people in enormous numbers now see and hear and participate in this greatest rite of all compared with the handful of old ladies that used to sit through it on Saturday morning. But one thing also became clear: you can't simply decree that as of 1954 all parishes have to have the Easter Vigil. You have to train the clergy and especially the Lenten preacher. If you don't do it, the whole "show" will be a miserable failure.

There is a growing number of dioceses which would prefer to have this liturgical rite of the "Resurrection" transferred to the hour of sunrise. Others wish to have permission to anticipate it in the evening (with the same old tendency of advancing the hours steadily until we are back where we were when we started). Europe with its many local traditions has here many real problems in the existing non-liturgical "resurrection rites" which are old and hard to assimilate. It seems that there is a general hope that Rome will settle for a choice with limits, setting 8 p.m. on Saturdays as a terminus a quo, where there is a local tradition, and sunrise on Sunday as a terminus ad quem, leaving midnight as the preferred hour, as it is in the middle between the "light ceremonies" belonging to the hour of dusk and the Mass which is really not a "vigil" Mass in the general sense, but the resurrection Mass, and therefore easily associated with the hour of sunrise—even in the oldest tradition.

Still Too Long

There seems to be great unanimity that the vigil is still too long for parishes of one priest and there seems to be a flood of mail asking for a shortening (and translation) of the Exsultet and the Blessing of the Font.

Before getting lost in details and giving away "classified" information I want to say that much of this is being discussed in clergy periodicals in Europe and that in general European priests and Bishops are astonished to see how "quiet" it seems to be in these United States. The lack of interest in one of the most significant reforms made by the Holy See is something nobody outside the Anglo-Saxon and Hispanic countries seems to understand. With Rome so acutely aware of the need for reform and so anxious to hear what "front-line" pastors have to say it is most perturbing to encounter stony silence or to notice a complete lack of interest in a country which believes that it is as dynamic in its religion as it is in certain realms of technical progress and economic expansion.

There was noticeable a good balance of the need to maintain sound, historical tradition and

of the need to give the people of this century a liturgy which it can perform before first adopting a medieval frame of mind—in a way the old problem of St. Paul and the Council of Jerusalem. No one who heard the gripping words of the Bishop of Berlin or the pleading of the Chinese missionary, Fr. Hofinger, S.J. (now in Boguio, P. I.) will ever feel that we can go on as we do. We must go forward and Rome is here far ahead of us in the United States.

But here is also my personal hope: many American priests who now shrink away from the liturgical movement do so for a few reasons that will disappear after the reform, namely that the liturgy needs reform, not only the people, and that all our past efforts in dialog Masses, offertory processions, sung Mass, altars facing the people, only led us a short distance and stopped us dead before we reached the vital point—living contact with the people, a meeting of God and the assembled Church in mutual recognition.

The very fact that our brethren in Europe voice their misgivings and that Rome listens with warm attention, that the Father hears the lamenting of his children, is one impression I wish to leave with our readers. What Europe expects is an echo where there has been a chilling silence. It is no longer the question of more perfect Masses: the question is, are we holding or losing our people? As long as a convert cannot grasp what happens at the altar without a "guide" we are not attracting him the way we should. This was a problem seen by millions: it became articulate in Lugano this year of 1953. The great relief Lugano causes is that Rome is not timid nor has it to be convinced: Rome, and this is the amazing discovery, does exactly what it demands in Mediator Dei. It develops liturgy for the "Laos"—the people.

Immigration

It is not surprising that changing circumstances have brought about a certain restriction being placed on foreign immigration. For in this matter not only the interests of the immigrant but the welfare of the country also must be consulted. However, it is not too much, We are sure, to expect that in the process of restriction Christian charity and the sense of human solidarity existing among all men, children of the eternal God and Father, will not be forgotten. Immigration can help in solving one of Europe's saddest human problems—a problem which is being aggravated inhumanely by the enforced transfer of helpless, innocent populations.—Pope Pius XII to a group of U. S. Senators (quoted in **The Catholic Mind**).

Clergy Discounts and Catholic Books

Leo J. Trese

A real hardship for the Catholic book trade

HOW clerical discounts ever began, I suppose that no one knows. Trying to trace the beginnings would be too much like discussing whether it was the egg or the chicken which came first. I doubt very much whether discounts began because of a demand for preferential treatment on the part of the clergy. It is more likely that they began as business-builders on the part of the retailers themselves—on the theory that the clergyman, being a leader in his community, would be a source of other business that would follow his lead.

Although I have not investigated the matter, I suspect that clerical discounts are pretty much an American phenomenon. And in America it is not specifically a Catholic phenomenon, since practically all of our larger stores, at least in the cities, grant such discounts —regardless of the denomination of the clergyman and regardless of the religion of the proprietor. That such discounts are sometimes abused is illustrated by the story of the sweet young thing who selected some feminine articles and then asked the clerk whether she might be granted the clerical discount. "Are you a minister's wife?" asked the clerk. "No, but I'm engaged to a theological student."

Some of the large department stores are tightening up in the matter of clerical discounts by issuing special discount cards to clergymen who first call at the office and prove their *bona fides*. Whether clergy discounts are an entrenched institution in America or whether they are on their way out, I do not know. My present interest is in the granting—and the acceptance—of clerical discounts on Catholic books—we priests and the nuns being the beneficiaries.

All of us will agree that if Catholic books are to reach the Catholic laity, we need conveniently located Catholic bookstores—well-advertised, well-stocked and well-staffed. We will agree also to the need that there is for the Catholic laity to do more worth-while reading in the field of Catholic literature. It will so fortify our work as priests, if our people deepen and broaden their Catholic mentality through solid reading.

If there are to be the bookstores which are essential to the promotion of Catholic books, the bookstores themselves must be financially solvent; they must provide a decent living for the proprietors—after a just

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A Detroit priest, Father Trese needs no introduction to our readers.

wage has been paid to the staff. But if such stores must grant a substantial discount (in my own city, 20%) on a great part of their business, then in the end there just isn't enough profit to make it worth-while for a competent Catholic to operate such a store.

I myself have never asked for a clerical discount in a Catholic bookstore, or in any other store for that matter. That, I think, is true of most priests. We simply accept the discount as a normal sequence to our purchase. We take it so much for granted that it hardly occurs to us even to be grateful for it. And yet it is money coming out of *someone's* pocket—someone who is far from being a millionaire, when it a case of a Catholic bookseller.

It is only recently that I became acquainted with the facts of life as it concerns book retailing. I had always taken it for granted that the retailer's profit on his books was a big one—a margin that still allowed him a profit after giving me my discount. And then I ran across some figures which the trade association of booksellers had compiled. It seems the customary publisher's discount to retailers is 40%. That does sound large at first sight. But after the retailer pays his freight bills, which average 2%, he still must allocate 30% of his retail selling price for overhead: rent in a good business district, alert personnel who can be of help to the customers, a modicum of advertising, and all the other incidental expenses of doing business.

A Profit of Eight Percent

Out of his 40% gross profit, the retailer will have 8% (at most) left for himself. If it is a Catholic bookstore, and a large percentage of his custom is made up of priests and nuns who receive a discount of 20% (or even of 10%), the retailer will find himself hard pressed to keep in business. If he does manage to keep his head above water it will be because the laity, paying full price for the books, are in effect picking up the tab for the priests and nuns.

This is why there are so few good Catholic bookstores easily accessible to our people. At present most Catholic bookstores are merely departments within a church-goods store. There, a loss in the book department is a comparatively inexpensive good-will b u i l d e r, chargeable to advertising if need be. Father Pastor or Mother Superior is a big purchaser of vestments and candles and linens and church supplies of every kind; what will a book or two matter?

If I am right in supposing that we do need more and better Catholic bookstores; and if the figures (which I have no reason to question) are right as to the cost of doing business—then it seems to me that it becomes almost a matter of social

justice for us, priests and religious, to surrender our time-honored clergy discounts on Catholic books. Those of us who are diocesan priests would, I think, cheerfully do so if we were asked. Some few of us, unless stationed in mission territory, have a personal income that is even as good as, or in some few instances perhaps better than that of the average layman. If *he* can pay $3.00 for a book, then we shall not be adamant in demanding it for $2. Since we did not ask for such discounts in the first place, it will leave us relatively unmoved if they are abolished.

With the religious the situation is a little different. There, devotion to the vow of poverty makes the religious (male or female) feel obligated to make a dollar go as far as possible. But even though it is community money rather than personal funds that is going for the purchase of books, I wonder if there is not a point where justice takes precedence over the vow of poverty? I say this hesitantly. Being neither a theologian nor (I hope) a megalomaniac setting myself up to judge the world, I propose the point only as one that might lend itself to further discussion.

If clerical discounts on Catholic books are to be abolished, the action of course will have to come from the booksellers themselves. It is understandable how reluctant any of them would be to undertake on an individual basis the scuttling of such a hallowed institution. If this particular bookseller starts charging list price to everyone alike, the clerical business will simply go elsewhere—at least, so he fears. And while Father's business may be no bonanza for profits, a few cents can be squeezed out of it by cutting corners.

We priests — and nuns — are human beings. As with everyone else, it is instinctive to us to buy an article—book or car—where we can buy it the cheapest. But it seems that there may be a real claim upon our heroism here. If we were to make it plain to our own Catholic bookseller that we would gladly forego preferential treatment, provided he would plow the extra profit back into better service for *everybody*—there might in time be more Catholic bookstores, a more informed and effective Catholic laity. Is it asking too much of human nature that we should take such a step on our own initiative?

Suffering Perseverance

"Those who are beginning in the school of fear, carry the Cross of Christ with patient submission; those who are progressing in hope, bear it willingly and readily; but those who are consumed with love, embrace it with ardour."

—St. Bernard, Sermon de S. Andrea.

Counseling The Homosexual

Dr. Robert Odenwald, M.D., F.A.P.A.

The "will to health" is vital

BEFORE taking up the question of the psychological means used in guiding homosexuals, it is important to distinguish first between true homosexuals and pseudo-homosexuals. This is an essential point because therapy will be governed by this division.

A true homosexual is an individual whose attraction toward members of the same sex is of a psychic nature, is more or less permanent, and is of an erotic type. Therefore, in the true homosexual one may say that the psychic role is the sex opposite to that of the sexual organs.

The case of the pseudo-homosexual is somewhat different In him the homosexuality is of secondary origin and not primarily of a psychic nature. The pseudo-homosexual individual would normally be heterosexual. However, due to circumstances such as the unavailability of the opposite sex, or perhaps because of monetary gain, the pseudo-homosexual turns to members of the same sex for sexual activity. It should be noted that these individuals are not psychically attracted toward members of their own sex. Their homosexuality is only a substitute for true heterosexuality.

We shall consider in this paper therapy for the genuine homosexual. However, we might mention that in regard to pseudo-homosexuals the best cure is alleviation of the circumstances causing the secondary homosexuality. Marriage or the return to married life is sometimes the best and only solution for these pseudo-homosexuals.

The therapy for true homosexuals depends to some extent upon theoretical considerations. The etiology or casual basis of homosexuality is one of these theoretical problems. There are those who believe that much homosexuality is innate and organically determined. Such a point of view makes homosexuality a biological intersex variation and not a pathological abnormality. Psychotherapy in such a case would be not only useless but also needless. Some of those who hold this view believe that the homosexual is incurable and indeed does not require cure. Others who hold this organogenic etiological point of view attempt various means of physical treatment such as glandular regulation, hormone injections, Metrazol convulsion, or castration. Treatments of this sort are, of course,

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Dr. Odenwald is co-author with Fr. VanderVelt of "Psychiatry and Catholicism."

out of the realm of the non-medical man. However, we might add that the success of physiotherapeutic techniques has been only moderate. They certainly do not demonstrate themselves to be the panacea for homosexuality.

Psychogenesis

The opposing point of view regarding the etiology of homosexuality is that it is psychogenic. This group believes that homosexuality has its origin exclusively or predominantly in early life experiences. For example, an over-protecting mother may foster an attitude of immaturity in the child and retard development to heterosexuality. Or parents who desired and expected a baby of one sex and are disappointed by one of the opposite sex, may raise their child as a member of that sex which they desired but did not get. Sibling jealousy may also cause homosexuality, if the boy, for example, sees his sister greatly favored over himself. He may feel rejected because of his sex and in compensation adopt mannerisms of the favored sex. Girls may go through the same process in families where the boys are the only important children. These girls are dubbed "tomboys." Children may be seduced into homosexuality by others. These are but a few of those environmental factors which may cause homosexuality according to those who believe in its psychogenic origin.

The question of therapy is resolved in accordance with one's theoretical stand on the etiology of homosexuality. However, since physiotherapy has only proved moderately successful and since it is not within the scope of the priest, we shall confine ourselves here to a discussion of psychotherapy for homosexuals.

We should say in the beginning that the psychological treatment of homosexuals is by no means a panacea either. It is a difficult undertaking and one which is frequently unsuccessful or which meets with only relative success. However, when the circumstances are favorable there is hope of complete and permanent conversion of the homosexual to heterosexuality.

Psychotherapy of the homosexual involves several steps which may be indicated briefly as follows: 1) formation of a "will to health"; 2) discovery of the environmental etiology; 3) establishment of insight; 4) breaking of homosexual habits.

We have called the first step in the psychological treatment of homosexuals formation of a "will to health." This is a sine qua non to successful or even relatively profitable treatment. Most homosexuals do not want to recover. Many of them are only looking for a chance to prove their inability to behave otherwise and so to be accepted as they are. Relatively few homosexuals come to a psychi-

atrist, and those that do come are usually driven by fear of scandal, blackmail, imprisonment, etc. Therefore, of those that do come, only a small portion come with a true desire to get well. The proportion may be somewhat higher among those coming to see a priest. However, there are many who come to the priest only to assuage their conscience or in the hope of discovering that they are morally not responsible for the homosexual offences. The first step in therapy is to stimulate a sincere "will to health" in these patients. The patient must become convinced that his fault is not determined by an hereditary constitution and that he can get well. Furthermore, one must show him moral, social and psychological reasons *why* he should get well.

The second step in psychotherapy for the homosexual involves discovery of the environmental etiology of the abnormality. Here one usually re-encounters the patient's unwillingness to give up his practices. Consequently, he prefers to consider them as organogenic, innate, and not amenable to change. If the difficulty could be traced to an environmental cause, then the patient would be placed in a position of greater responsibility. Naturally, therefore, he will show considerable resistance to an explanation that his illness is acquired. However, with a reiteration of the points previously made in the formation of the "will to health," the patient can often be brought to accept the idea that environmental factors have been the cause of his present situation. Then with his sincere cooperation one can usually go on to uncover environmental factors, usually in the patient's childhood, which are plausible causative factors of his illness.

This leads to the next step in therapy, which is an establishment of insight into the acquired nature of the illness and into the patient's own capabilities of self-control. Having gained this insight into the cause of his homosexuality, and even more important, having become more convinced of the accidental rather than essential nature of his illness, the patient is now ready to attempt the next step in his own reeducation process.

A Cure Is Possible

Even though all may have gone well up to this point the patient and therapist are still faced with a formidable task. The patient may well be convinced of the acquired nature of his illness, of the possibility of cure, and of the desirability of cure (and each of these is not to be minimized as unimportant) but he is still faced with the problem of breaking this long-existing habit of homosexual practices. The benefit in forming good habits is apparent to everyone and especially to the priest. Perhaps more im-

portant is the harm done by the bad habits, and this must certainly be apparent in confessional work. The priest must remember how, in spite of the best intentions, penitents struggle against long-standing habits, yet succumb to them over and over again. This is also to be expected in dealing with homosexuals. However, as with weak and repeatedly falling penitents, one must endeavor to preserve in the homosexual the desire and the good intention of reforming as well as the conviction that reform is possible. Special care must be taken to assure these attitudes. Otherwise a relapse into homosexual practices will almost surely lead to a system of thought such as: "I have this disorder. I cannot cure it. Therefore, it must be organically caused. Therefore, I am not responsible for it. Therefore, I don't need to cure it." After such a chain of thoughts, the patient is back where he was before treatment started. Or he may be worse off; for now he can say, "I sincerely tried to get help but it proved useless. Therefore, there is nothing more that I can do or need do."

The prognosis in cases of homosexuals is seldom very favorable. Psychotherapy has been completely successful in some instances. The former homosexual was transformed into a normal heterosexual. Some psychoanalysts are satisfied if by therapy they are able to bring the homosexual back to a stage of bisexuality, which, they maintain, is the original condition in the normal infant. If this theoretical assumption is true, it is doubtful if such an infantile state would be satisfactory to an adult.

Continence Is Required

In those cases in which one cannot hope for such a favorable outcome as a cure, there is still the possibility of some benefit from psychotherapy. Even if the therapist cannot change a particular homosexual into a heterosexual he can help the homosexual to adjust himself to his condition and thus to maintain his mental balance in the face of his condition. Such adjustment to incurable homosexuality would necessarily involve abstinence from sexual behavior and the acceptance of a non-sexual attitude. Although the homosexual may not think that sexual abstinence is possible for him, nevertheless it is. Usually the homosexual drive is of the same strengths and variations as is the heterosexual drive. There are many living proofs of heterosexual abstinence. Therefore, the homosexual cannot be permitted to continue his practices nor can he be totally excused from responsibility for them. The same general principles as govern acts of impurity in normal married and unmarried life must be applied equally to homosexuals. Caution must be taken never to permit one's own attitude to

suggest to the homosexual that he cannot help himself nor control himself. Such an attitude, however slightly and unwitting ly shown, would give the homosexual sufficient excuse for considering himself incurable and thus not responsible. Many homosexuals will object that theirs is an abnormal drive. In some cases this may be true. However, their "abnormal" drive is probably no stronger than an exaggerated heterosexual drive. Furthermore, we know that reformed alcoholics and others have proved that even abnormal urges can be controlled.

Psychotherapy, therefore, can be regarded as a cure for a limited number of homosexuals. For those whom it cannot cure, it can help to a reasonable adjustment to their homosexual character, and it can help them control their moral deviation.

Many factors are involved in determining which cases are amenable to treatment. The patient's desire to get well, the strength of his "will to health" is an extremely important factor in the prognosis. Since the therapist can only help the patient to help himself, it follows that therapy will be less likely to fail if the patient sincerely desires to get well. The age of the patient is another important factor. Generally speaking, the younger patient is more flexible and can be more easily encouraged to help himself. The personality structure of the homosexual also must be considered in formulating a prognosis. The highly introverted, schizoid type of individual presents an unfavorable prognosis compared to the extroverted homosexual. The passive homosexual is also less amenable to therapy than is the active homosexual. The priest should try to do everything he can to cure the homosexual or at least to make him better adjusted to his condition, However, the priest should not in any way condone or excuse the homosexual even though the moral responsibility in some instances is negligible. The priest who has the true humility to recognize his own limitations will consult a competent psychiatrist when he feels that he himself cannot be of psychological assistance to a homosexual. This means that the priest must learn to regard homosexuality as more than a sin, just as the courts must learn to regard it as more than a crime. It is an illness and requires the care of a trained and competent specialist if the malady has reached the malignant stage.

'Purgatory?'

They say that when Henry VIII, on his deathbed, asked his ministers to pray for his soul, they were a bit taken aback.
"But, Sire," they replied, "you abolished purgatory!"

Father Proper vs. Father Hank

Do sport shirts and coarse talk really help?

John P. Connolly

A FAVORITE pastime for some curates, is to paint word-pictures of their pastors. Sometimes, truth to tell, the creations are extremely realistic (if not complimentary), though at other times the daubers are creators of caricatures rather than artists faithful to their subject. The poor pastor, as it was in the beginning, is now, and ever shall be, is likened to a public official, a fair and legitimate target for censure. Even older curates are betimes the object of the critical eye of younger levites, and the victims of some rather harsh judgments. We wonder now if the newer members of the great Order of Melchisedeck will bristle if adverse criticism is leveled on some of their number. If they do, then unfortunately they are like most of the rest of us.

Before we reveal the nature of our *commentarium in actis cleri iunioris aliquibus* we must first beg the pardon of our younger brother-priests. We know that our remarks will not be true of a strong majority of these. Certainly we have no intention of offering carping criticism. We would make that as clear as possible. We merely desire to put on paper an honest, if not world-shaking, personal opinion, for what it may be worth. It is just that we feel that something is incorrect, which, if corrected, would make for a better (by a little), more salutary (by a little) priesthood. Our only justification for spending precious time writing this piece and for taking up other priests' time (if they read even a piece of this piece) is a sincere desire to see a body of men ever more fit for an unspeakably high office, the Priesthood of Jesus Christ.

To our young levites we offer this criticism of a few of their number: by some of your actions you seem definitely to detract from the great dignity of the Priesthood, and in consequence to lessen the deep respect of the laity for the Priesthood that is your pride (in all humility), as Mary's Divine Maternity was her pride *(omni cum humilitate)*. By some of your words and some of your ways you pull down a little from its great and proper height in the minds of the people the wonderful Priesthood of Jesus Christ.

Now we must develop our theme. We must demonstrate, by example, what we have asserted to be a fact. What are these "actions," "words," "ways" that we claim have un-

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happy effects? Do not go away, now, when you hear the answer, with a "well, for heaven's sake! Can't he think of any more honest way to justify this waste of paper?"

"Hi, Bill!"

I am standing in a downtown public garage, waiting for the attendant to bring me my car. I am only one of a small group of "waiters." Somehow (they told me in the seminary that it'd be like that) I cannot help but feel that I am "in the little circle of men, but not of it." As is so often the case, I feel very conscious that my collar is not like the rest of collars, and I am well aware that I must not be a discredit to this badge of my calling. So, for want of a better and deeper thought, I am hoping that my trousers are properly pressed, and that, therefore, I am not making an unfavorable impression on the non-Catholics who are casting furtive glances at the celibate, the challenging figure in black. All of a sudden along comes a hatless Roman collar *(a. v. sacerdos iuvenis)* who cannot wait further than twenty yards away (or practically as soon as he hails me) before he calls out his collegiate, "Hi, Bill! What's doin'?"

Another day I am sitting "demurely" at a baseball game, suppressing strong impulses to give vent to my feelings anent the stone-head manager of the local nine who is letting his pitcher almost get his head torn off by line drives before even venturing to send a man to the bull-pen. My eyes cannot stand the sight of the massacre on the field any longer, so they wander idly over the noisy stands. There five rows down I spy two of the younger brethren attired in the latest Honolulu-looking sport shirt and two-toned popular jacket, *sans chapeau, sans doute.* The saving grace, and tell-tale sign of office, is the rest of the ensemble: black trousers, black socks, black shoes. I am afraid to look at my lay-friend beside me for fear that he has become equally disinterested in the game, and has been following my gaze, because if he has he will surely add two and two (or is it two and three?) together. Especially I am hoping that my young friends do not turn around, see me and decide to come up to shout "Hello." Then, of course, I'll have to make the usual introductions!

Father Proper or Father Hank?

During the long hours of sleepless nights I lay awake thinking about this conundrum: which type of priest does the better work for God with the young, the Father Proper species or the Father Hank species? For instance, each has his own basketball, or baseball, team from the parish (ages respectfully close to those required by the C.Y.O. regulations). Each has to cart his kids off to the nearby gymnasium or ball-field. Father Proper goes in his cleri-

cal clothes. If he must hit them around the infield, or if it is extraordinarily hot, he will openly take off his coat and collar in full view. Father Hank does not have to worry about scandalizing anyone at the ball park by discarding his collar. He has the proper dress—as far as he is concerned—for every clime and situation. You can see Father Hank propped up against the side door of his car, surrounded by his kids. In the matter of clothes, the only mark that distinguishes him from his little passengers is the length of the coat, arms and trouser legs. I guess that many a pedestrian wonders who this throwback to the ages of faith is with his ten or twelve kids. Father Proper and Father Hank both coach. Both buy the kids ice cream, or cokes, on the way home. Both have personalities that really attract the boys. I wonder, though, which padre makes the better priestly impression on the young'uns. Which of the priests gains the more respect? One thing is certain: the boys will *always* address Father Proper by his proper title, "Father."

I often wonder, too, what the youngsters, and the oldsters, think when they hear priests (young priests for the most part) forever referring to one another as "Bill," "Joe," and "Pete." Or what do the oldsters, and the youngsters, think when their reverendini have the colorful language of collegians, with its "damns," and "hecks," its "nuts," and "so what's."

One could go on, of course, with the examples. But the few cited will undoubtedly suffice to make clear just what we criticise in a *few* of the younger clergy.

Our High Office

It is our conviction that these young priests ought to be more conscious of the dignity of their high office. We may all strike our breasts and say we should be better priests. But that is not the concern of the present article. We are not here concerned with the far graver faults to be found sometimes and only in some. Nor are we writing of the too great number of other faults to be noted among us. Here we focus our attention on one question alone, and ask only that our personal conviction be given an honest ear and honest thought. Then if our thesis is found to be correct, we hope that logic will have her day and those whose heads the cap fits will buy the particular cap.

In a former age the young priests were more conscious—in public, in their actions before the people—of the great dignity of their priesthood. In other days there was a decorum of external behaviour that commanded and won a deep respect from the people. When we were young we never saw Father going out of the rectory in slacks and sport shirt. We always ap-

proached him with reverence and addressed him with due deference. It was a thing to be expected that we would find the "other Christ" (that's what the Sisters told us the priest was) to be a man of real dignity. And many of them were just as personable as the modern "soggoth aroon," in addition.

In the modern world there is no small measure of fault-finding in the laity in regard to their priests. In another day, if memory serves us correctly, the lay man and woman were not nearly so prone to express adverse opinions regarding their priests, even when they felt them. Then, at least in Catholic cities or communities, many a hat would rise from honest head in deference to the priest. Now many a day will pass without a single hat being pulled from its perch high atop no-respectful hill. It was "Father" almost always then, from women as well as from men. Nowadays you can even talk to some without receiving the courtesy due to the priesthood. Obviously the respect shown, or due, is for the priesthood, and not for the individual *qua* individual who holds this high office—but what foolish fellow needs to be told that? But what is the reason for the change? Who can say? One thing I know very well—that it behooves even the youngest of us not to do anything to further such lack of proper respect for Christ in us, his priests.

When we first dreamed of the priesthood we were scared. Our timid approach to Father Proper to ask if we could go to the seminary found us with a quiver in our voice and tears in our eyes. (And were those tears in Father Proper's eyes? Or were they only the tears before our own eyes?) We trod the long path through minor and major seminary with eyes focused fast on the altar, and we meditated (or dreamed dreams) of the wonder of offering Holy Mass, of administering the life-giving Sacraments, of preaching in Christ's stead. How we respected the great priesthood of Jesus Christ, which would *(o admirabile commercium!)* soon be ours. And how conscious of it we were on our Ordination Day. People even kissed our freshly consecrated hands that day! Why should our own growth in understanding of the priesthood have stopped then? Why should our own wonder of it have ceased to increase as of that day? Since that day I have actually spoken those words no other man may speak. I should be so anxious lest these lips of mine be thought only ordinary lips by others. I have cradled Divinity in my hands every day since that day. I should be so desirous that others respect these poor, rich hands of mine. I have represented the Head of the Mystical Body so often since then in my role as Alter Christus. How I ought to long that others might never see me, but only Him in me.

The Civil Air Patrol Chaplain

A plea for volunteers

Lucien Madore

IN the fall of 1941, as the dark clouds were drifting closer and closer to America, a group of highly spirited civilian airmen banded together and offered their airplanes and equipment and their services to the defense authorities. Needless to say, this offer was readily accepted and exactly six days before Pearl Harbor, by Presidential Order, the Civil Air Patrol was formed and organized under the Office of Civil Defense, to mobilize the civilian airmen for wartime duties.

Generally little known to this day, the anti-submarine accomplishments of this light plane volunteer Air Force during the critical period of 1942 and 1943 and its contribution to the mushrooming Air Corps through the years were so significant that after the conflict it was decided to make it a permanent organization.

In 1946 the 79th Congress passed Public Law 476 which incorporated Civil Air Patrol as a non-profit federally chartered organization and in 1948, by another federal law, CAP was officially designated as an auxiliary of the United States Air Force. Unofficially, it also has come to be looked upon in many states as the "air arm" of Civil Defense.

For some time now, Civil Air Patrol has been functioning in all of the 48 states, the District of Columbia and the Territories of Alaska, Hawaii and Puerto Rico.

Following the Air Force pattern, Civil Air Patrol is organized into 52 wings, one in each state and territory. Each wing is further divided into groups and squadrons. All wings are controlled and supervised by a National Headquarters located at Bolling Air Force Base, Washington, D. C., and eight regional directors.

Missions and Objectives of CAP

Broadly stated, the missions and objectives of Civil Air Patrol are:

1. Promotion and dissemination of aviation education to develop an air-minded citizenry and thereby help maintain America supreme in civil as well as military aviation.

2. Development of a pool of personnel, including 100,000 cadets trained in the fundamentals of aviation.

3. Setting up, maintaining and operating a national and territory-wide radio net to insure communications in times of emergencies and disasters.

4. Training for and performing search and rescue missions.

5. Performing other emergency missions for federal and state agencies and the United States Air Force, such as fire, flood and anti-sabotage patrols, em-

ergency mail and courier flights, aerial reconnaissance and air evacuation in times of emergencies and disasters.

With the exception of a small number of Air Force personnel, including two chaplains on the staff of the National Commander, and one Air Force officer and two airmen assigned as liaison in each wing and regional headquarters, all others connected with Civil Air Patrol are volunteer civilian men and women who work without pay but nevertheless at all their functions wear the Air Force uniform with distinctive insignia and appropriate rank.

Some 29,000 such volunteers are presently participating in the CAP Program in approximately 1,700 communities and over 47,000 boys and girls of high school age enrolled in the CAP Cadet Training Program, are meeting on their own time on the average of once a week for two-hour periods of training in the various facets of civil and military aviation.

Introduction of Chaplain Program

In the Spring of 1950 at the request of the National Commander and of the members of the CAP National Executive Board, a formal Chaplain Program, formulated, promoted and supervised by an Air Force Chaplain, was launched in the 52 wings of Civil Air Patrol. Clergymen of all denominations were invited to become Civil Air Patrol chaplains to perform the following three basic functions:

1. To serve as advisors to commanders at all levels on all matters pertaining to or affecting the religious life, morals and morale of senior and cadet members of the organization;

2. To provide or arrange for field religious services whenever Civil Air Patrol personnel on emergency or training missions can not get to local churches or synagogues, and to render any other religious ministration which might be needed;

3. Particularly and most especially, to guide and train the cadets into sound citizenship and morality by:

a. Interviewing all incomers, inquiring about their religious and family background and encouraging them to fulfill their religious obligations;

b. By special counseling to all those who need it;

c. By presenting twenty-minute talks to boys and girls at the beginning of each regular weekly training period, and by conducting daily religious and moral discussions during their two-week summer encampments.

Nearly 500 chaplains, including some 85 priests, have so far responded to the National Commander's invitation. To fully implement the present Chaplain Program, particularly its citizenship and morality phase in the 1,700 CAP units, 1,200 more chaplains are needed urgently, of whom 250, at least, should

and are expected to be Catholic. Openings for priests as supervisors and unit chaplains exist in all states, but particularly in those of New England, California, Indiana, Louisiana, Maryland, Montana, Ohio, Pennsylvania, Texas and Wyoming. An intensified recruiting campaign is now getting underway.

A Great Opportunity

How much good is and will be accomplished through this CAP Chaplain Program can not, of course, even be estimated. However, when we consider that 32 per cent of all Americans and 18 per cent of our own Catholic population (*Catholic Digest*, December, 1952) seldom or never see the inside of a church, when we also remember that the very name of God can not even be mentioned in public schools and that only a small percentage of Catholic boys and girls going to public schools attend religion classes with any regularity, and further that the majority of the cadets are recruited among public school students, we readily see that the citizenship and morality phase of the CAP Program presents a real opportunity for priests to reach and greatly help spiritually and morally many teenagers at the most critical period of their lives.

Some will allege that a chaplain program can not be prompted by any other but utilitarian motives, and that it is nothing more than a front to provide a selling point for the Cadet Training Program. What if it were . . . ? Surely no priest can and will object to any of the objectives of CAP, nor to its overall primary mission, especially during these critical times when devastation and ruin can be rained down at any time by the enemy on our cities. Moreover, the fact does remain that CAP leaders, in their sincere desire to keep the Cadet Program on a high moral plane, are seeking the support of church leaders. The fact also remains that every week, twenty minutes are or will be given during the regular training periods to interested clergymen to preach religious, moral, and civic virtues and responsibilities to an ever increasing number of boys and girls which eventually will reach the 100,000 goal. After nearly a year in Civil Air Patrol work, I frankly submit that as priests we cannot and should not ignore or neglect such an opportunity.

Status of CAP Chaplains

It should be emphasized at this point that by law Civil Air Patrol is and will remain a volunteer organization, even in time of war. Any member therefore may drop out when he so desires. Accordingly, no priest needs fear eventually being drafted into the military service because of his membership in Civil Air Patrol. Only members of the National Guard

or the military reserve in the three Departments of Defense, may be drafted or called to active duty in the military service.

How much time will a priest have to consecrate to CAP work in order to properly discharge himself of his chaplain responsibilities? Two hours weekly may be said to be a good overall average for all chaplains. Field visits to units within the state required of supervisory chaplains on the staffs of wing commanders may in some cases create somewhat of a problem. Most priests already serving in such a supervisory capacity have solved this difficulty by taking advantage of their day off for such visits. At any rate, it is understood that in performance of his duties as a CAP chaplain, whenever unavoidable conflict arises, the priest shall be free to give first consideration to his parochial or diocesan duties.

Who May Become a CAP Chaplain?

There are no special requirements or qualifications for the CAP Chaplaincy. However, proximity to a wing and group headquarters or cadet squadrons to be served is almost a requisite, if too much time is not to be consumed in traveling to and from CAP meetings. Otherwise, any priest interested in youth, who can spare one evening a week, may become an effective squadron chaplain. Those who can spare a couple of evenings and one day monthly may assume a supervisory responsibility on the staff of wing or group commanders. Because CAP is organized along military lines, priests with previous military service can be of special assistance to Civil Air Patrol, especially at the supervisory level. On the other hand, members of the Air Force Reserve, by participating in the CAP Chaplain Program, can accumulate the credits necessary for promotion and retirement in the Reserve. This is guaranteed by Air Force Regulation 45-5, and surely, then, this is something for all concerned to think about. Flying padres, "ham" operators and all air enthusiasts, because of a common interest, are, of course, naturals for the CAP Chaplaincy.

Finally, readers of THE PRIEST may be interested to know that of the 85 priests presently engaged in CAP work, three are Monsignori. One is the rector of a major seminary, another is a diocesan superintendent of schools and director of Catholic charities.

If Interested . . .

All priests willing and in a position to lend a hand in the CAP movement are urged to write to the Office of Air Chaplain, Headquarters Civil Air Patrol, Bolling Air Force Base, Washington 25, D. C., Attention: Chaplain Lucien A. Madore.

The Passion For the 'Pat' Answer

Where silence is golden

John Barrow

FREQUENTLY, in pastoral work, the priest meets people suffering from what may be called "episodic neuroses." These occur in tension-building situations. They may develop when a loved one dies, when a person is blocked from a goal, when an engagement is broken, when misunderstanding arises, or in a host of situations. What can the priest do to reduce the tensions of anxiety or to relieve the depression of these sufferers?

The following account of a true experience suggests a possible answer; though not, of course, the only answer. Because priests can profit from the writer's experience and in turn relay that profit to those who seek help in the rectory, the writer has consented to make this experience public. Though the action takes place in a "priest-psychologist's office," it could happen in any rectory.—Louis B. Snider, S.J.

(Father Snider is currently engaged in the practice of clinical psychology as an intern at the Boston State Hospital, Boston, Massachusetts. He was formerly attached to the Loyola Center for Guidance and Psychological Service, Chicago, Illinois.)

"THANK you, Father!"

Looking up as I heard this heartfelt exclamation, I saw that it came from a smiling lad perhaps in his early twenties. He was on his way out of a priest-psychologist's office; whether for the first or last time, I don't know. "Father" was dispatching him with a confident, hopeful manner. The boy had caught hold of the hope.

Many afternoons I had awaited my own turn in that same ante-room to hope. For a very long time it would have been impossible for me even to notice, much less to analyze, the brief tableau just described. And considering the disrepute in which psychology is held by so many, it gives me pause to admit that I have been helped by a psychologist to the point where I am once again able to see the world around me—and what is better, to appreciate it. Yet this psychologist-who-is-a-priest was able to help me bring this about. More to the point of this article, he accomplished this after three false starts with other priests who, far from helping, had sent me plunging deeper into that auto-inflicted misery which is self-pity.

Now, my object here is not the excoriation of those who failed. I believe they did what

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This is the pseudonym of a layman in Chicago.

they assumed was expected of them. Unfortunately, few of their confreres would have dealt with me differently. Herein lies the rub. For, willing or not, priests are going to find themselves besieged by many who have no clear-cut spiritual reasons to consult them.

Some seek out priests because they are confessors who have listened to many a shocking tale without blanching. However, the emotionally disturbed person appears on the scene not just to confess sins. His need is to lay out his whole life to another for the purpose of *his own* understanding. He wants another person to view his life without judging it. In sounding out his listener, a disturbed person is apt to give this or that deceptively simple reason for his appointment. The priest who finds himself becoming impatient with such souls would do well to pause and reconsider: "Is this person here to listen to *my* words of wisdom, or does he just need to talk?"

Obviously, every priest cannot have the discrimination of the trained psychologist in handling all kinds of people. Still, taking into account the fact that dozens of mentally disturbed individuals may approach them for counsel, priests should certainly have enough basic knowledge of psychology to be able to tell a person with a simple moral problem from an emotional wreck. They can be one and the same, of course, but advice on the moral problem will not necessarily restore emotional balance. For example, the advice I received, given rather triumphantly, one finger in Tanquerey, was impossible for me to take in before I had rid myself of myself.

When Silence Is Golden

Getting back to our waiting room scene, the lad's heartfelt "Thank you, Father!" caused me to reflect seriously on what "Father" had done to earn such gratitude. It would be gross oversimplification to say that Father merely listened. Yet it would be no exaggeration to say that that was the most difficult thing he did. He kept his mouth shut. He listened sympatheticly and uncritically. He smoked innumerable pipesful of tobacco, lit innumerable cigars, and even chewed his tongue to keep from talking. If he put an occasional question or made an occasional remark, these were for clarification, the variety of interruption which indicates attention. In this educated silence Father was 99% Ear, at least until the unwinding was complete.

Being 99% Ear is, for most people, most times, practically martyrdom. As such it is appreciated by those whom it helps. Discussing this type of "counseling," one priest said to me, "Oh, it's fine to listen to people trying to figure out their problems aloud, but ordinarily

a priest will know the root of the problem in ten minutes." Herein is exposed the widespread passion for the pat answer, the reluctance to hear a man out. True, in ten minutes an intellectual question can be accorded an intellectual answer. The client, however, who has come to a priest to rid his mind of the hazy mental mix-up he only vaguely acknowledges to himself will be left worse off, if anything, by ten minutes of talking. He will go on tripping over the same mental or emotional obstacles, making the same mistakes, but in addition he will have as his excuse the uncertain certainty that he has "given the priest a chance to set him straight."

What Is the Answer?

First of all, the priest in his role of counselor must avoid contempt for those who seem compelled to talk about their troubles. There is a general tendency among the self-possessed to use the word "neurotic" as an epithet directed at those who are unwilling to accept with humility and alacrity one's own advice. Such an attitude cannot help, for the "neurotic" only adds his advisor's contempt to his own self-commiseration, thus paving well the low road to despair. The emotionally disturbed person who understands that he is responsible in an obscure way for his own misery, is making some kind of attempt to help himself, even if this self-help takes a form repugnant to others — self-revelation. The priest who shrugs off such attempts as "neurotic whining" is like one who stands by indifferently while another is hoist by his own petard.

Consider, for example, the situation where an emotionally disturbed individual, not knowing where else to go, seeks counsel of a priest. What the client dearly longs for is a simple answer to his most complicated problem: i.e., he wants an easy way to peace of mind.

The priest, for his part, approaches the client with a like frame of mind, everything black and white: "Do thus and so, avoid this or that, and everything will be fine." Both desire the brief happy-ending type consultation, but for different reasons. The counselee, because it would explain away all his well-founded misgivings without too much agony. The counselor, because he can indulge the intellectual satisfaction one feels when one spots with dispatch the root of a difficulty, and ties the thing up at once in perfect order. The irony of it is that the client, mumbling "Yes, Father," leaves the priest with the sinking feeling that he has only scratched the surface; while the priest finds himself uneasy at this prompt acquiescence. Particularly when he recalls the high state of excitement displayed, the client's volubility, and perhaps the tears

he has just witnessed. Was it not, perhaps, all too simple? Possibly it was.

Pride Is Blinding

There is no room for pride or self-satisfaction in those working with the souls of others. Pride and self-satisfaction are far too blinding.

It would serve no useful purpose here to outline or explain my own "case history," so I will refrain from doing so with this exception: the advice I received from well-meaning but ill-advised priest-counselors. It was always the same. "You are feeling sorry for yourself. You think too much about yourself. Think about others. Do things for others. *Forget* all this introspection. You don't need to understand everything. Just do what I say." For the misguided or scrupulous, such advice might be called for. I was neither scrupulous nor misguided. Nor was I unwilling to do what I was told. I just needed to understand myself before I could even begin to apply myself to my job again. Nor could I straighten out my perspective as one does a "cockeyed" hat. Protesting thus, I was told I was too analytical, prone to "intellectual curiosity," which proved a lack of dependence on God. This was an unfair accusation because, while my faith in Divine Providence was certainly shaken to the roots, the implication that God does not wish us to know ourselves is untrue.

The demoralizing and paralyzing effect of this repeated experience with directors was to make me so ashamed of my self-pity that I shoved the deeper causes of it even deeper. This made me worse, rather than better. Communication was shut off. Thus it transpired that quite often I would burst into tears over something which, on the surface, could hardly have called forth tears.

I relate these things only because I believe it to be a pattern where the twisted soul is advised by priests unmindful of the emotionally disturbed person's real need. The fact that my own desperation and futility has been turned into hope and joy in living through a far different process demands that I speak in its behalf.

"Talking Themselves Out"

The priest-psychologist who helped me explained the principles of his work like this: "When a person comes to see me, upset though he is, he doesn't know what's wrong with him, exactly. *I* don't know what's wrong with him, certainly. By my listening and his talking, we can both find out. The longer I listen, the more I know about him and the better I am able to help him *when he is able to receive help.*"

There is a corollary. It is this: "The people who come here for

help literally *must* talk themselves *out*. When they are emptied of all the harassment they've carried inside, their fears, guilts, anxieties, etc., then they are ready for the answers to their problems. In fact, most of them figure out their own solutions, which makes for greater confidence. With confidence they can grow. Growth is the important thing. *Any child can do as he is told*—but the growing child must learn to start and steer himself."

Every highly emotional person who rings the rectory doorbell will not be of the same variety as the writer. All would not be capable of the self-adjustment made possible for me by this type of psychological service. Yet in most cases it can be said that the passion for the pat answer must *not* be indulged when "neurotics" come a-calling. When listening to the troubles of another person, so many moments seem like the right ones to spring a quotation from Scripture or Shakespeare (it doesn't seem to matter much which!). It is so easy to toss out a cliché as a substitute for concentration on a person's difficulty. Life is just not that simple. "The Lord helps those who help themselves" is only disastrously quoted to a defeated heap of humanity who is even then spending his last hope. "Pull yourself together" is ill-directed at a blob of Jello on a hot day. "Where there's life, there's hope," is a joke to the hopeless, but not a very funny one. It merely moves him to do away with life.

As for the impulse to spring on any rambling confidence, like a cat pouncing on a mouse, with the attitude, "Ah, *now* I understand!"—it must be throttled. For those who insist that they understand too soon are known to have shut off their minds. They may get only half the story.

Is competent guidance in the spiritual-mental sphere t o o much to hope for? Perhaps it is, for the present at least. The dearth of qualified psychologists with a Catholic, or even a Christian, understanding of the body-mind make-up of man is discouraging. The number of priest-psychologists who can distinguish between emotional problems and spiritual problems is grossly inadequate. As life has become more complex and hectic, and as the education of young people leads them into intellectual breadth unmatched by spiritual depth, we may expect more rather than fewer conflicts in this region. In a materialistic world where the stress is laid on comfort to the neglect of self-mastery, the number of crippled personalities resulting can only increase. Yet when these "cripples" seek, at last, the road back to balanced lives, they will tread up yet another unhappy, blind alley if they have only the blind to lead them. How great an opportunity lies here for those who feel

drawn to the apostolate of the confused!

Why Not Become An Expert?

To those priests who are temperamentally fit and who are capable of doing this work I say: Make a beginning of some kind. Take a few courses to get some theory. If possible, begin at the beginning and become a qualified expert. If not, at least bear in mind the psychological principles you've learned, and tread lightly on questionable ground. It is always safe to err on the side of charity.

Then there are those who are both temperamentally unfit and mentally repelled by what will seem to them a lot of fol-de-rol dreamed up by someone in a white tower. Because he is incapable of dealing understandingly with obscurely troubled souls, he will do more harm than good by attempting it. Let him admit he doesn't understand and send his client to someone who may. He will gain more respect that way than by pretending a comprehension which he lacks.

St. Teresa of Avila knew that a soul aspiring to perfection cannot long endure unintelligent direction. Suffering from it herself, she knew its demoralizing effect on a person of any sensibility. We all aspire to perfection, and it is probably when we are trying hardest that we meet obstacles. Such obstacles can be external or internal, but in either case the effort should be encouraged rather than the obstacles divided. Neurosis may be the obstacle for some. With effort and aid, so often that can be overcome!

Whose Error?

Among many anecdotes illustrating the late Cardinal Michael von Faulhaber's sense of humor and devotion, one is told of a meeting he had with Professor Albert Einstein, the mathematician.

"I respect religion," said the professor who at that time was still living in Germany, "but I believe in mathematics. Probably it is the other way around with Your Eminence."

"You are mistaken," replied the Cardinal, smiling. "To me, both religion and mathematics are merely different expressions of the same divine exactness."

"But, Your Eminence," Einstein went on, "if mathematical science were to prove some day that some of its findings are in direct contrast to religious beliefs, what would you say then?"

"Oh," answered the Cardinal quietly, "I have the highest regard for mathematics, Herr Professor, and I am certain that in such a case you people would never rest until you had found out where your mistake was."—**Catholic Messenger.**

What About Mixed-Company Keeping?

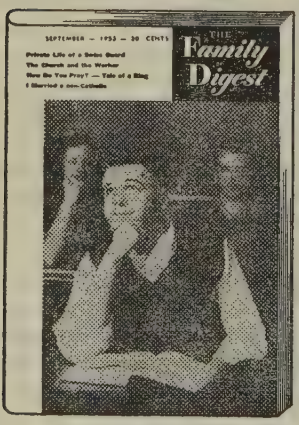
Principiis obsta — *Martin John*

ONE of the most serious obligations that the priest has at the present time is undoubtedly the duty of assisting in the formation of a correct conscience in our young people. The conflicting streams of propaganda flowing from every media, the lax standards, the double standards and the downright lack of standards of morality make it absolutely imperative to point out with unmistakable clarity right and wrong. Not only is it our duty, but our young people look to us for this guidance almost as to their last hope.

In general, this obligation has been admirably and efficiently performed. But it does seem that we priests have been negligent in one important matter. Though we have impressed upon our people the dangers of mixed-company keeping, we have failed often to point out clearly the moral attached to it.

There is no doubt that the concessions made in favor of mixed marriages during recent years have caused parents to relax their vigilance as to the company their children keep and have caused our young people to accept the attention of non-Catholic friends almost as readily as that of Catholics. The readiness with which dispensations have been granted on the automatically noted "periculum matrimonii civilis" would even cause seme question as to the validity of said dispensations since the moral certitude of the danger is not often thoroughly investigated. The permission granted in so many dioceses to perform mixed marriages in church would seem to dissipate the natural repugnance a Catholic might have toward a mixed marriage with its formerly cold rectory ceremony. However, regardless of the validity of the dispensation or the wisdom of the latter concession, there is no questioning the fact that mixed-company keeping and consequently mixed marriages are on the increase. We must strive to do our best to stem the tide.

Is it not about time that we pointed out to our youths the moral wrong attached to mixed company-keeping? Certainly company-keeping is for the purpose of selecting a partner for life. Catholics, according to Church law, have the right to marry only Catholics and so they have the right to keep company only with Catholics. This is a fact that we ought to emphasize more and more in our classrooms, in our parish visitations and in our sermons. We should point out that parents of minor children are morally obliged to ascertain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that those who are subject to their care keep company with Catholics — that the obligation is a moral one binding in conscience, and not merely a recommendation.

Morally Wrong

There are those who argue that the Church does grant dispensations for mixed marriages and so mixed-company keeping is not evil. We remind them of the fact that dispensations are granted only to prevent a greater evil and do not put the stamp of approval on the previous company-keeping or argue as to its moral blameworthiness. We must never forget that a dispensation is a favor granted by the Church and an individual does not have the right to a dispensation regardless of what promises be made by the non-Catholic party. Theologically it would seem that there is no other conclusion to be arrived at except that mixed-company keeping is morally wrong.

It has also been argued that the fact we Catholics are in the minority in this country is an extenuating circumstance to be taken into consideration when considering mixed marriages and so mixed-company keeping. Though it may be admitted that this is true in a few localities of the country where the population is preponderantly non-Catholic, the practical invalidity of the argument is manifested by the unacceptableness of "augustia loci" as a cause for dispensation in the overwhelming majority of United States localities.

To offset the notions so current, it would be wise to introduce an added emphasis in our talks on marriage. We should let parents know in no uncertain terms the seriousness of their obligation in this regard. We should teach our children even before the age of company-keeping the fact that they have a right to keep company only with Catholics. We should let it be known that the weight of authority denies even the sacramentality of a marriage entered into between a Catholic and an unbaptized person though the said ceremony be performed before a priest. In this way and in this way only can we hope to combat the tide of mixed marriages that rises so startlingly in our country.

In this question it is important, too, that we help our people to avoid rationalization. So many parents and children justify the mixed-company keeping because the persons involved are supposedly not serious. Surely no company-keeping starts as serious. But we must recognize human nature and its implications and know that what is not serious may become serious. It may be true that individuals are ignorant of religious beliefs on the first date — but there is no reason why that ignorance should persist past the second date; nor

why, once the difference in religion is disclosed, the company-keeping should continue. It is much better and much easier to terminate the relationship at this point than later when the parties are really attached to each other.

If we do succeed in teaching our people — both parents and children — the wrongness of mixed-company keeping; if we correct the notion that mixed marriages are opportunities for conversion and so to be condoned, if not encouraged, then we will have gone far in our task of helping to form the right consciences. And then, too, we will be contributing in a positive way to the combating of a great evil of our age — mixed marriage. And I am sure that no priest can dare to ignore the existence of this evil or his duty to combat it.

The Great Sin

Somewhere I read that the great sin among the clergy, as Cardinal Mercier once said to his priests, is not drink, not sex, but jealousy. And some time later I read that Claudius Aquaviva, the fifth General of the Jesuits, "asked the most eminent theologians of his Society, each one separately, to tell him what was the virtue against which sins that are objectively mortal were committed most frequently by members of religious communities. Each individually replied that it was, not poverty, not obedience, not chastity, but—charity that was most easily outraged among religious. They indicated three major ways in which one can commit serious sins against charity: first, by slander, or calumny, and by detraction; second, by refusal of reconciliation; third, by a lack of interest in fellow religious betokening thereby an absence of genuine love."—Bruno M. Hagspiel, S.V.D., in Jan. 1951, **Sponsa Regis.**

"Rome" Unmasked!

"Every journalist knows that he can be sure of full and courteous attention at (the R. C.) Archbishop's House, Westminster"—this survey of the Press seems to The Christian to explain that "apparent bias in favour of Rome" it detects in the secular Press, with audible groans.

The same sinister courtesy—on direct orders from Rome—may be detected in that habit many Papists have of raising their hats on meeting a lady. This is pure propaganda, designed to influence the female sex in favour of the Vatican and, simultaneously, to divert their attention from their handbags.

—The Universe

Forming Lay Apostles

Francis J. Curran, S.J.

A new program for the Sodality

CATHOLIC action under the auspices and inspiration of the Blessed Virgin Mary has a vigorous new program for men. It is designed for leaders, for those who intend to become distinguished in the service of Christ. They are given instruction and guidance deepening their dogmatic knowledge. Strengthening this foundation for devotion is leading them to more active participation in the sacred liturgy, and in general to a richer life of prayer. From these sources flows a sense of consecration which is rich in apostolic effectiveness.

The need of such lay apostles has been vividly described by Pope Pius XII. "The present time demands Catholics without fear, to whom it is a thing supremely natural to confess their faith openly in word and in deed every time the law of God and regard for Christian honor demand it. Real men, whole men, strong and fearless! . . .

"To form such men and such Catholics has always been the scope of well-ordered and active sodalities."

The new program now being used for the development of such men sodalists is one of thorough formation. Lay apostles are formed by prayer and labor as Christ formed the twelve. Pope Pius XI wrote, "In order to make the laity share in an apostolate such as the hierarchical one, divinely instituted and proceeding straight from the hands and heart of Jesus Christ, we must first of all *form the apostles,* the co-apostles, as Jesus Christ Himself formed His first co-apostles, the participators in His Divine mission."

Four great encyclical letters are the source for the guidance of these men. Instruction, reading, and discussion in weekly meetings deepen the men's knowledge of their faith, intensify their prayer and sacramental life, and energize their apostolic effectiveness.

The Mystical Body

The first encyclical, *On the Mystical Body of Christ* by Pope Pius XII, provides the basic truths that energize the whole program. Explanation of the truths regarding the Mystical Body provides new appreciation on the part of each man for his own personal union with our Lord. And at the same time he sees with new clearness His bond with other men. They too are members of Christ's Body, or they are designed by God's providence to become

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The author writes from Sodality Headquarters in St. Louis.

members of His Mystical Body. This provides inspirational motive power for laboring in the apostolate. The men come to see that practical love for God Himself and apostolic work for others are in reality one love for "the Whole Christ."

Devotion to the Blessed Mother becomes more active. The sodalists come to understand more clearly that she is the Mother of "the Whole Christ." In giving us the Author of Grace, she has given us also the life of grace. She shared with Him in redemptive sacrifice and she is the gracious channel through whom He grants a sharing in divine life to men. As realization of these facts deepens, the men advance toward that sense of consecration to the Mother of God which is at the heart of the sodality way of life.

The Liturgy

This practice follows largely from guidance toward more active participation in the official prayer of the Mystical Body. The Encyclical Letter *On the Sacred Liturgy* by our present Pope provides light for advance in this direction.

That such guidance actually meets with a deeply interested response can be seen from one concrete example. In the Annunziata Sodality at the Church of the Annunziata in Ladue, Missouri, the sodality men have shown such deep interest in instruction on the Mass that the course of instructions planned for them on this subject has had to be more than doubled in order to satisfy their desires. They find that these instructions have contributed greatly to more intelligent participation in their offering of the Holy Sacrifice.

Clearer understanding of their participation in the priesthood of Christ is motivating many of these men to be at Mass daily. Reception of Holy Communion is taken for granted as part of their sharing in the Holy Sacrifice. Use of the daily Missal maintains and develops their sense of being one with Christ the Victim and with Christ the Priest. Further, it has become an ordinary procedure for the men of this sodality to serve Mass.

They have also received instruction in mental prayer and have found it most practical. Do we under-estimate the laity? The men are eager to know Christ more intimately, to love Him more sincerely, and to imitate Him more closely. Progress in mental prayer is leading them to the heights of personal devotion to His Person. It has also brought new richness to their participation in the sacred liturgy.

New knowledge of the deep things of their faith, more intelligent participation in the official worship of the Mystical Body, and new depths in their prayer-life lead to action. The intelligently guided apostolate

of men formed in this way can deepen the spiritual life of the whole parish. It is richly effective when it is directed toward guiding other parishioners to share in the riches of the sacred liturgy.

The Social Order

Finally the new program for the men channels their apostolic zeal and energies especially into fields indicated by the Encyclical Letters *On the Condition of the Working Classes* by Pope Leo XIII and *On Reconstructing the Social Order* by Pope Pius XI. Instruction and discussion of these vital documents brings out the need for the practice of justice and charity in social institutions. Businessmen become alert to the possibilities of influencing other businessmen, and workingmen find opportunities to form the attitudes of other members of their labor unions. Each works in his own environment to develop Christian attitudes in business, in labor, in race relations and in public life in general. This is their way of working for the welfare and growth of the Mystical Body of Christ.

Practical instruction derived in great part from these four encyclical letters dominates each weekly meeting for about eight months. These are formation meetings, and the handbook, *Challenge to Catholic Men* provides the director with instruction outlines.

After this basic training has been completed the sodalists continue to meet every week. But the instruction which characterizes formation meetings is now given every other week.

During the weeks which do not have a formation meeting, an apostolic meeting is conducted. Brief reading and prayer are included in these apostolic meetings. But the principal business is the discussion and very definite planning of apostolic business.

A larger sodality may engage in several fields of apostolic work. When this is done, the sodality members divide into sections, and each section labors at its own apostolate.

Each section, then, conducts its own apostolic meetings apart from the apostolic meetings of other sections. And they choose whatever time and place is convenient for the members of that section.

But unity is maintained by the formation meetings which are designed for all the sodality members. Each member, for example, attends a formation meeting on the first and third Tuesday of the month. During the second and fourth week of the month he attends a meeting of his apostolic section. And so the program continues as long as the sodality exists.

This is the challenging program actually in use with several sodalities in the St. Louis area.

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

IS it true that we are not allowed to offer Mass if a server is not present?

The Instruction of the Sacred Congregation of the Sacraments, *Quam plurimum,* of October 1, 1949, in its Section III discusses this question and is very strict in its answers—*Acta Apostolicae Sedis,* XLI (1949), 506-508.

The Instruction wished to emphasize the law already existing as expressed in Canon 813.1: "Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat."

However, this writer ventures to offer the opinion that this Instruction intended more to stop some alleged carelessness in this matter in monasteries (this is explicitly mentioned in the Instruction), to emphasize the importance of servers, to urge the presence of some person as a safeguard for the priest who may take sick suddenly, than to deprive the priests of the consolation of Mass when they are unable to have a server or persons present.

We can easily visualize hundreds of parishes in this country where, especially on a day of snow or rain, the church may be "empty" when the priest is vested and ready for his morning Mass. The consolation of the morning Mass is the most important part of the life of the priest and we may venture that he should not be severely penalized by being deprived of it just because no person comes to the parish church.

In those seminaries, monasteries, faculty houses, retreat houses, high schools, etc., where some circumstances would require such a petition, the superior should ask the bishop to apply for an Indult from the Holy See excusing them from the law as expressed in Canon 813. The Instruction specifically suggests that an Indult be requested, especially in mission countries, if it is foreseen that servers are hard to find, but it adds that even if the Indult is granted, the Pope orders a clause to be added: "dummodo aliquis fidelis sacro assistat." This serves to emphasize the mind of the Pope, that he wishes the priests to avoid "solitary Masses."

There is a true danger of various possible accidents, and of sudden sickness (which the Instruction mentions), and a priest should be very careful about having someone at Mass. However, *in extremis,* if we are deprived of our morning Mass, there isn't much left in comparison.

If a priest considers himself

justified in proceeding without a server, there are some rules to be observed: he is to make all the responses himself, but he says the *Confiteor* only once, omitting the words *vobis, fratres* and *vos, fratres* and saying at the end *Misereatur nostri;* in the reply to *Orate, fratres,* he says *de manibus meis.—O'Connell, The Celebration of Mass* (vol. II, Bruce: 1940), p. 202; Wuest-Mullaney, *Matters Liturgical,* n. 123.

The body of the deceased priest is laid out in church on the eve of the funeral. Next morning, on a feast of double rank, the High Masses scheduled in the parish bulletin are said in white or red vestments prior to the funeral. Is it permissible to celebrate Mass in the color of the day praesente cadavere?

There seems no objection to having the usual early parish Masses going on with their proper colors, praesente cadavere.

Is it necessary for a bishop to renew each year the Oratio Imperata? A number of years ago our bishop told us to say the Oratio Pro Pace, pro re gravi. As far as I know the request has never been renewed. A learned priest from another diocese told me that it was necessary for the bishop to renew the request each year. I have not been saying it. What do you think?

I find no author who claims the Oratio Imperata must be renewed each year by the bishop.

Wuest-Mullaney state (nn. 154-155) just the opposite view. They hold that the Oratio Imperata must be said until the Ordinary revokes his order, or until the cause of the order ceases to exist; the obligation dies with the death of the Ordinary unless the cause of the Oratio continues to exist.

The meaning of "Pax" may be difficult to determine. To use an easier example, let us consider an Oratio Imperata for rain in a drought. The Oration no doubt could be omitted after a good long rainfall. If, however, rain does not come and the bishop should die, the Oratio Imperata remains to be said, since the reason for it still exists.

I am a chaplain of a Catholic hospital where we have a large maternity section. Is it true that if a child born there seems in danger of death, I may also confer the Sacrament of Confirmation on the child?

Yes. Pope Pius XII, on Jan. 22, 1951, renewed this Indult for three years at the request of the American Bishops. The Congregation of the Sacraments added a postscript that if this Rescript is not renewed in time, the Confirmations conferred after January 22, 1953, will be without value. The renewal of this Indult appears in *The*

Jurist for April, 1951, pp. 312-313.

Is it of obligation to use ciboria covers and if so must the material be of silk?

Yes, to both questions. The *Rituale Romanum,* Titulus IV, caput 1, n. 5, speaks of the ciboria as "cooperta albo velo serico"—Benziger, 1944, p. 85. Wuest-Mullaney (n. 81) cite S.R.C. 3394,1 when they declare that the ciborium in the tabernacle must always be covered "with a veil of white silk or of some other precious material."

I've overheard that one doesn't take Holy Water on leaving the sanctuary after celebrating; is this correct?

Holy Water is taken on entering the sanctuary as a symbol that all mundane matters are put out of mind as we enter the sanctuary for Mass. There appears then no need of taking Holy Water as you return to the sacristy, nor does the custom seem to exist of washing the hands after Mass.

Is it de essentia of fasting that the meat, when allowed once a day, be taken at the main meal? In the monastery where Brother John resides, the main meal is served at noon. But Brother John prefers to take his full meal at supper, when no meat is served. Could Brother take a small portion of meat, say, two ounces or three, at noon? Without such a bite of meat he cannot make out a decent collation and has to go without meat all week. Do the lenten regulations envision his situation when they prescribe that meat be taken at the main meal only?

The regulations speak of "two other meatless meals" besides the main meal and thus it is best to keep "meat—main meal" together with no exception. Some others similarly would prefer some bacon in the morning in preference to any other meat in Lent, but it is not allowed.

I am trying to arrange a proxy marriage between a man in my parish and a girl in Europe; the ceremony will take place over there in her parish. Must the man have a particular person in mind as his proxy—that is, does he have to appoint the definite proxy himself or may he let the priest or the bride select the proxy?

The groom in this case is the only one who can formally designate the proxy; he cannot let someone else fill in the name of the proxy for him. Cf. Canon 1089.1. The words "mandatum speciale" of that Canon were clarified by the reply of the Pontifical Code Commission, May 31, 1948—*Acta Apostolicae Sedis,* XL (1948), 302. This ruling safeguards any possible misunderstandings on the part of the groom or the bride.

The girl should send the man for example the name of her cousin, his address, his parents' names and then the groom could sign a special mandate specifying the proxy. For the validity of the marriage this selected proxy must carry out his assignment personally—no substitution—Canon 1089.4.

Has anything been declared by the Holy See in reference to those writings which tried to prove that what we called the "secondary purposes" of marriage were not to be called "secondary," but were in themselves independent and principal purposes of marriage? In other words, these writings tried to prove that "the primary purpose" of marriage is not specifically only the generation and education of children.

The Holy Office on April 1, 1944, issued a Decree — "De Finibus Matrimonii"—that such opinions may not be admitted— *Acta Apostolicae Sedis,* XXXVI (1944), 103.

After distributing Holy Communion outside of Mass, and before giving the blessing to the people, should the priest first kiss the altar?

No. Wuest-Mullaney (p. 108) cite the decree from the Sacred Congregation of Rites in reference to this; cf. also *Rituale Romanum* (Benziger, 1945), p. 88.

Many alumni associations and dioceses have established the laudable practice of having the surviving priests offer the Holy Sacrifice of the Mass for a deceased brother priest, ratione promissionis. May I, as pastor, schedule such Mass obligations of my own and have my assistant(s) say them as Sunday Low Masses (we have High Masses all week and I have Pro Populo on Sunday)? Is it sufficient to offer the assistant a one dollar stipend, when the offering approved by the Bishop for Low Mass requested for a specified date is two dollars?

It often happens that a priest has so many obligations for his daily Masses that he is unable to offer personally the required Masses for the deceased priests of the dioceses.

However, as you intimate, the force of the obligation to offer these Masses is revealed by admitting that a stipend must be offered to another priest when you ask him to say these Masses.

Since the assistants also have numerous obligations it seems only just that the full stipend should be given to them if you require them to say the Mass at a definite time, rather than at their convenience.

The laws of our state do not allow, under any conditions, the marriage between a colored and a white person. May they invoke Canon 1098 and ex-

change true valid consent before two witnesses?

Yes, that is an accepted interpretation of Canon 1098. Cf. *Acta Apostolicae Sedis*, XXXVII (1945), 149, for the decision of the Pontifical Code Commission declaring that the "grave incommodum" of Canon 1098 refers to the priest or to either one or both of the parties. In your state, we may say that both the priest and the parties suffer this "grave incommodum" of the civil law.

Just what are the exact conditions under which, by virtue of a privilege somewhat recently renewed for the United States by the Apostolic Delegate (if I am not mistaken), we may celebrate Masses of the Dead (in black) three times a week over and above the days on which they would normally be permitted?

The writer is not familiar with any such special rescript. If any reader of THE PRIEST has information on this rescript, we will be glad to cite it in a later issue.

Think It Over

St. Ignatius said on a certain occasion: "By means of fifteen minutes of meditation I could, I think, reconcile myself to the greatest calamity that could befall me—the dissolution of the Society" (which after great sacrifices and labors he had just established).

Meditation may be defined or described as prayerful thought about the problems of life in relation to eternity. It is trying to see the values of things—not in the blind, prejudiced, worldly judgments of the flesh—but in the eyes of God. In one word, it is "thinking things over."

A man of the world takes time before entering or concluding an important business deal. He says: "Wait. I will think it over." In a sense, "he stops, looks, and listens."

A young man takes time before choosing a profession or entering a state of life. He balances the pros and the cons. He consults with the experienced and seeks advice. He thinks it over.

But who thinks it over before committing himself to a life of religious indifference and lukewarmness? Who weighs the pros and the cons and balances in the scales of truth, the weight of a few short years against the inevitable and eternal consequences? Only the man who has learned to meditate and acquired the habit of it.—**Walter Stehle, O.S.B.**

PUBLICATIONS DISAPPROVED

by the

National Organization Of Decent Literature

DECEMBER, 1953

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Black Magic
Crime and Punishment
Crime Does Not Pay
Diary Loves
Girl Comics
High School Romances
Journey into Fear
Journey Into Unknown
Love Letters
Love Problems
Love Romances
Man Comics
Out of the Shadows
Pictorial Romances
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Suspense
Sweethearts
Tales from the Crypt
The Haunt of Fear
The Spirit
Two Fisted Tales
Witches Tales
Weird
Weird Adventures
Weird Fantasy
Weird Mysteries
Weird Science

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Open All Night
The Marina Street Girls

AVON PUBLICATIONS

A Prisoner Ate a Hearty Breakfast
Amboy Dukes
Cry Tough
Millie
The Big Brokers
The Gifted
Untamed Wife of Louis Scott

BALLANTINE BOOKS

Heyday
Summer Street
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Antic Hay
A Rage To Live
Clara
Don't Touch Me
Flee the Angry Strangers
God Has a Long Face
Lament for Four Virgins
Louisville Saturday
Low-Down
Of Former Love
So Many Doors
The Day of the Locust
The Dream Merchants
The Farmers Hotel
The Price of Salt
Thin Edge of Violence
Wait for Tomorrow

CARDINAL PUBLICATIONS

A Stone for Danny Fisher

DELL PUBLICATIONS

Age of Consent
Captain Ebony
Down
Go Down To Glory
He Had Three Love Affairs
Really the Blues
The Forest and the Fort
The Harem
The Sea is A Woman
Untamed

ETON PUBLICATIONS

Hide-out
Mark it with a Stone
Strip for Violence

GOLD MEDAL PUBLICATIONS

Beyond Desire
Black Wings Has My Angel
Darling, It's Death
Lovers Are Losers
Mountain Girl
Plunder
Run, Chico, Run
Scarlet Venus
Take Me As I Am
That French Girl
The Crimson Frame
The Devil Drives
The Devil's Legacy
The Fast Buck
Too Rich To Die
Unholy Flame
Weep For Me
Whom Gods Destroy

LEISURE LIBRARY

Amorous Adventures
Bertrund and the Blondes
Curtains for Carla
Hot Dames on Cold Slabs
Midnight Sinner
Pick-up Girl
See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

LION PUBLICATIONS

Bourbon Street
Chicago Woman
Cora Potts
Cry Flesh
Naked In The Dark
Saskia
Savage Night
Sexual Practices of American Women
The Alcoholics

PERMA PUBLICATIONS

Be My Love
Divine Mistress
Grand Hotel
Indian Summer
Music Out of Dixie
Port of Call
Sing At My Wake
The Color Of Blood
They Had A Glory
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Story of My Psychoanalysis
Trespass

POPULAR LIBRARY PUBLICATIONS

Angle of Attack
Ask for Linda
Bed She Made
Bitter Fruit
Casualty
Don't Crowd Me
Duke
Glitter
Golden Road
Hard To Get
I'll Get Mine
Jailbait
Love Me Sailor
Lower than Angels
Maharajah
Main Line
Mask of Glory
Mooney
Naked and Alone
No Narrow Path
One By One
Pray Love Remember
Red Lion Inn
Season For Passion
Shakedown
Strangers in Our Midst
Sweet and Deadly
The Big Bubble
The Big Cage
The Big Rape
The Boy Came Back
The Cruel Dawn
The Diary
The Golden Road
The Loving and the Daring
The Naked Rich
The Night and the Naked
The Night Thorn
The Nymph and the Lamp
The Spell
The Traitor
Torment
You Can't Catch Me

PYRAMID PUBLICATIONS

Bitter Love
Cage of Lust
Downfall
Farm Girl
Georgia Hotel
Hospital Doctor
Let's Go Naked
Love Camp
Mimi
One Way Street
Stella and Joe
The Come-On
The Dark Urge
The Heavenly Sinner
The King's Mistress
The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

RED SEAL PUBLICATIONS

Bride of the Sword
Each Life To Live
Lili of Paris
Love Isn't For Now
One For Hell
Sea Waifs
The Golden Sorrow
The Marriage Bed
The Quest
This Too, Is Love

SIGNET PUBLICATIONS

Act of Passion
An American Dream Girl
A Wind is Rising
A World I Never Made
Barbary Shore
Death Is A Round Black Ball
Down All Your Streets
Episode In Palmetto
Forever Amber
From Here to Eternity
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knife at My Back
Knock on Any Door
Lie Down In Darkness
Long November
Love Without Fear
Mittee
One Lonely Night
The Age of Longing
The Big Kill
The Catcher and the Rye
The Girl in His Past
The Hoods
The Revolt of Mamie Stover
The Unwanted
The Woman of Rome
To End the Night
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine

MISCELLANEOUS

Come Night—Come Desire
Confession of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Dream Club
Forbidden Fruit
Four Dames Named Sin
Girl from Mimi's
Give Me Ecstasy
Harlem Model
Harlem Woman
Her Candle Burns Hot
Heyday
Honky Tonk Girl
Hot Chocolate
House of 1000 Desires
Immoral Woman
Innocent Wanton
Junkie
Kiss of the Damned
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Naked Desire
Night of Ecstasy
Off Limits
Only Human
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Savage Love
Season For Sin
Sexual Behavior of Unmarried Women
Sin Island
Slaves of Desire
Sleepy Time Honey
Stag Stripper
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
The Alcoholics
The Bohemian
The Come-on
The Lusty Land
The Tigress
Temptress
The Affairs of a Mistress
The Bastard
The Twist
They Call Her Easy
Thrill Girl
Tonight For Sure
Tough Cop
Very Private Secretary
Wanton By Night
Warped Women
Where They Breed
White Slave

MAGAZINES

Actual Confessions
Adam
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective
Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Brief
Bronze Thrills
Burlesque
Candid Photography

Candid Whirl
Cartoon Humor
Cheers
Comedy
Complete Detective
Confidential Confessions
Color
Cover Girl Models
Crime Annual—1953
Crime Detective
Crime Exposed

Dare
Daring Detective
Daring Romances
Detective Book Magazine
Detective World
Detective Yearbook—1953
District Attorney Detective

Exclusive
Exclusive Picture Detective
Eye
Eyefull

Fact Detective
Famous Police Cases
Fifteen Love Stories
Figure Photography Annual
Flirt
Focus
Frolic
Fun Parade

Gala
Glamorous Love Stories
Glamorous Models
Good Photography

He
Headquarters Detective
His
Hit
I Confess
Jackpot
Jest
Jive
Joker

Laff
Laff-Annual
Life Romances
Life Story
Line-Up Detective
Love
Love Book

Man to Man
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance

Nifty
Night and Day
Now
Our World

Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Photo
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Scope
Picture Show
Pix
Police Record Detective
Prize Winning Photography

Real Detective Cases
Real Story
Real Western
Salon Photography
Scoop
Secret Confessions
Sensational Detective Cases
Sexology
Show
Show Girls
Sir
Smash Detective Cases
Special Detective
Stag
Stare
Startling Detective
Strange Medical Facts
Sunbathing
Sunshine & Health

Tab
Tell
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Police Cases
True Police Yearbook
21-The Magazine For Young Men

Uncensored Detective
Underworld Detective

Vue

Wham
Wink
Whisper
Wit and Humor

You
Your Romance
Your Psychology

Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

St. Alexis Gas Station

Mr. Fitzharris owns two gasoline stations in Wilow Run Village, Mich. After reading about a parish-owned gas station in Quebec, he decided to take on a partner for one Saturday's business — his own parish of St. Alexis.

So this past Saturday Mr. Fitzharris turned over all the profits of his two stations to the parish school bus maintenance fund. Fifty members of the parish men's club came by to get their auto tanks filled and to help fill those of car owners who were willing to patronize the "St. Alexis Gulf Station."—C. M. Zens, adapted from **Michigan Catholic.**

Sermon Suggestions

Third Sunday of Advent

December 13, 1953

The First Commandment

"I AM the Lord thy God." The pastor should use his best endeavors to induce the faithful to keep continually in view these words. From them they will learn that their lawgiver is their provident creator who made them and preserves them and with the psalmist they may say: "He is the Lord our God and we are the people of his pasture and the sheep of his hand" (Ps. 94: 7).

"Thou shalt not have strange gods before me" is the equivalent of saying, "Thou shalt worship me, the true God; thou shalt not worship strange gods." This commandment is fulfilled by acts of the virtues of faith, hope, charity and religion. We worship God by faith when we believe what God has revealed on the authority of his word. We worship him by hope when, relying on his goodness and promises, we confidently expect to attain eternal life and the means necessary for that purpose. We worship him by charity when we love him above all things for his own sake and do his will. We worship him by the virtue of religion when we honor and adore him as the supreme being. This worship may be interior or exterior. We worship him interiorly by acts of mind and heart, such as acts of faith and love. We worship him outwardly by external acts, such as vocal prayer and genuflections.

There is nothing nobler or higher in man than the practice of religion. Catholics who are faithful to their religion will lead happy lives; they who are unfaithful to its duties will never be happy, though they attain to the pinnacle of worldly greatness. Job lost everything, yet he was happy and content. Solomon had all that the heart of man could crave, yet he was forced to cry out, "Vanity of vanities and all is vanity." At Napoleon's nod the nations trembled, but as a prisoner in the lonely isle of St. Helena, he had ample time to repent of his misdeeds.

Fourth Sunday of Advent

December 20, 1953

A Mission in Life

EVERY man on earth is put here to fulfill a destiny.

The trouble with many of us is that we do not consider ourselves important in God's plan. Yet we are, all of us. Suppose John the

Baptist had refused to fulfill God's plan; or our Lady, or St. Joseph. We realize how important they were in the design of God, but after all, what God asked of each of them was only a series of little acts; and most of those acts would seem rather unimportant.

Of course we must all contribute to God's glory one way or another; but some imagine they could do that very well if only circumstances were different in their lives. That is where they make their mistake. Distant hills look green. We have a destiny to fulfill just where we are; if we are in other circumstances tomorrow, we shall still have to contribute our share to God's glory and aim to be with him forever.

There is no use thinking our work in life is unimportant. Of course it is unimportant in one sense. Whose work *is* important after all? We live a few years and then vanish; someone else will come along and do our work better than we did perhaps. But no matter who we are, our work in this life is very important if it is done with the object of pleasing God. When our Lord calls us to judge us, he is not going to say: "You were only a tailor or a grocery clerk, so it doesn't mater how you did your work. Of course, if you had been a great industrialist or a bishop or writer of books, that would be different." Neither the great of this world nor the lowly of the world are great or lowly in the sight of the infinitely perfect and all holy God whom we all serve. We have our work to do, our mission to fulfill, and it matters a great deal whether we get our work done and fulfill our mission: all the difference between failure and success.

This last Sunday of Advent is a good time to think of these things. Look upon your duties tomorrow as if God had come to you in the morning and said: "This is what I want to do today." You wouldn't answer, "Oh, that isn't important," would you?

Sunday Within the Octave of Christmas

December 27, 1953

The First Commandment (Continued)

ALL superstitious practices are sins against the virtue of religion and consequently against the first commandment. They attibute power to omens, charms, spells, etc., that these things cannot possibly have; they attribute to creatures powers above nature.

Another sin against the first commandment is the going to fortune tellers. The practice is quite widespread in the United States. It is estimated that there are over 100,000 fortune tellers plying their trade in this country. Every year $30-million is spent on fortune tellers in the cities of Chicago and New York alone. Their purpose or rather their pretense is to foretell the future. I say pretense because only God really knows the future.

To strengthen the confidence of their clients in their powers they will often tell them parts of their past life which they have many elaborate means of finding out. As a help in peering into the future, they use tea leaves, coffee grounds, crystal balls and sometimes a small pool of blood. We are

not here concerned with the forms of fortune telling that are engaged in as a drawing room pastime and are taken seriously neither by the seer nor the client, but seriously to approach a fortune teller to learn something about the future is a grave sin. To be more specific: if I have a fortune teller predict my future and I know she is serious about it, even though I am not, I am guilty of a grave sin of cooperation. If on the other hand she is not serious about it but I am, then I am committing a grave sin of irreverence toward God, for I am attributing to this creature knowledge which God alone has.

If the fortune teller is not serious about it and I put only slight faith in it, I am guilty of venial sin. Generally speaking this is the case. Most of them are in the business only for money and the fraud is apparent. Their clients come out of idle curiosity and, at most, with slight faith in their power.

Sunday After the Circumcision

January 3, 1954

The First Commandment (Continued)

ANOTHER sin against the first commandment is Spiritism or trying to recall the spirits of the dead. Some of its manifestations are spirit rapping, table-lifting, slate-writing, apparitions, communications through mediums in a state of trance. Most of these manifestations are fraudulent, but sometimes the handiwork of the devil is apparent. Rome has explicitly condemned Spiritism. One may not go to a seance even out of curiosity.

The ouija board, magic, witchcraft—all these things are superstitious. Such practices are sinful according to the degree of credence that we put in them. The wearing of charms and amulets to ward off danger or to bring good fortune is sinful since they have no power in themselves and are evidently an appeal to some preternatural agency, e.g. the devil.

The observance of lucky and unlucky numbers is a superstitious practice and if they are seriously believed in we may be guilty of sin. Superstitious practices sometimes get mixed with Catholic devotions and a common instance today is chain prayer. A written or printed prayer is sent to one who is to form one of the links of the chain. He is to say the prayer and send it on to others under pain of grave misfortune. The prayer may be all right. The evil is in placing the efficacy in the observance of the chain and in the threat of misfortune. The fulfillment of the requirements of a chain prayer is ordinarily a venial sin since it involves some belief in the practice. It is only a venial sin since the matter is not usually taken too seriously.

The Religious Contribution

The City of New York could very well be in bankruptcy if it had been functioning without the aid of the present religious school systems.—Comptroller Lazarus Joseph in an address at New York City, May 26, 1953—(quoted in **The Catholic Mind**).

Book Reviews

The Church's Year of Grace Vol. 2

by the Rev. Pius Parsch

The Liturgical Press, Collegeville, Minn., pp. 410, $3.00 (paper)

Sermons on the Liturgy

by the Rev. Pius Parsch

The Bruce Publishing Company, Milwaukee, pp. 332, $5.50

THAT these two works appeared within the same year is something of a coincidence, but a happy one withal. The first volume reviewed here is the older in time and part of a now famous series which has been translated into six languages—this is the first of a projected series of five volumes in English. The other volume, under the Bruce imprint, is a translation of a later work of Fr. Parsch which runs to thirteen volumes—this one being made up largely of a translation of Volume Five of the original German, with additions and adaptations by its American editor and translator, Fr. Philip Weller. (Fr. Weller's name will be recognized by our readers since he also translated *The Roman Ritual*, which we reviewed earlier.)

Both volumes will find, we hope, a ready audience. The first volume under review here has already undergone a sort of baptism by fire. It was read to the student body at this seminary during the Lenten season and managed to compel interest—no small tribute not only to the book, but possibly to the student body as well. Fr. Weller points out in a brief preface to his own smooth translation: "Many a priest in Europe admits that he was introduced to the writings of Pius Parsch by a parishioner or some other member of the laity." We can believe this, in view of our own local reader-reaction; though, of course, the name of Parsch was already known among us!

These two volumes should be in the hands of our readers; we do not hesitate to say so without reserve. The later volume may prove of more immediate application—it is briefer over all, and "boiled down"; for each Sunday the proverbial "busy pastor" will be Fr. Weller's debtor for that. Yet the earlier series which has just been fairly well begun in its English dress should also be available for those times when he is not so busy.

If one wants to get the liturgical message of the Sunday, neatly tied together and synthesized, put into proper setting, he should hardly try to choose between these volumes. I shall leave it undecided, since I simply do not know whether the later work of Fr. Parsch is really "a fuller development of the subject . . . better organized, and the maturer product of his penetrating research and experience." This is not at all to call the judgment into question, but merely to try to highlight the fact that most readers will be happy to have both.

There is a curious error on the dust jacket of the Bruce book, the work of some harassed type-setter. True it is that the Benedictines

have been leaders in the liturgical reform but they cannot and do not claim Fr. Parsch; he is one of the contemporary glories of the canons regular of St. Augustine.—G. J. Gustafson, S.S.

The New Eucharistic Legislation

A Commentary on "Christus Dominus"

by John C. Ford, S.J.

P. J. Kenedy, New York, 1953, pp. 130, $1.50

THE new laws for the Eucharistic fast have already shown themselves to be of great assistance in the priestly task of bringing our people more frequently to our altar rails for Holy Communion. They have also rendered less burdensome and, in many cases, more effective certain phases of the priestly ministry itself.

Yet, as must necessarily be the case with new legislation, it is true that the new laws are still but vaguely understood by our people and, in some instances at least, only a little better understood by priests. Any book, therefore, which provided a complete and clear explanation of the law cannot but be welcomed by those whose duty it is to know that law.

Such a book is Father Ford's *Commentary*. Section I presents the actual texts of both the "Christus Dominus" and the Instruction of the Holy Office, as well as translations of both. Section II is a commentary on the law. Here Father Ford moves slowly, with the true precision of a canonist, weighing words, phrases, parallel cases, and the intention of the lawgiver.

A hasty reader may at times object to himself that certain considerations of Father Ford concern only the specialist, as for example his searching investigation into the meaning of the words "the prudent advice of a confessor." However, it must be admitted that a thorough understanding cannot be achieved by any other than a thorough explanation. And some of the points discussed, which may appear at first reading to have little application for priests in general, will, on closer inspection, be found to be of considerable importance for all. Moreover, the summaries with which Father Ford concludes his work are the more valuable the more one has comprehended the commentary itself.

His final suggestion for, and example of a monthly pulpit announcement concerning the new legislation seems to be an especially happy idea. — Raymond Gribbin, Baltimore.

The Church in the Christian Roman Empire

Vols. I and II

By J. R. Palanque, G. Brady, P. de Labriolle, G. de Plinval and Louis Bardy

Translated by Ernest C. Messenger

Macmillan, New York, 1953, pp. 731, $9.00

THIS work continues the translation of the remarkable *Histoire de l'Eglise* of Fliche-Martin. The first four English volumes having appeared under the title *The History of the Primitive Church* by Lebreton and Zeiller, we have here volumes 5 and 6 bound together and comprising the first two of four volumes dealing with the Church in the Christ-

ian Roman Empire. There is no index but it is to be included at the end of the fourth volume as was done with the earlier series.

Even in a book of this size covering only the fourth century of the Christian era, many episodes might appear to be too briefly described. But some limit has to be drawn and there is more than enough material here to provide a keen insight into the workings of the early Church as it emerges from obscurity to rise to the prominence of being the official state religion. A very extensive bibliography at the end of each volume will satisfy the reader who desires to search further.

The history begins with the new religious policy instituted by the Emperor Constantine in the year 311 soon after the end of the last great persecutions under Diocletian. Chronological order is followed quite closely throughout the first volume. Though controversies still go on regarding the importance of the Edict of Milan, the sincerity of Constantine's conversion, the place of various dates, numerous other events and personages of the century, the learned authors have the happy faculty of subordinating most of these to footnotes while stating their own reasons for adopting particular solutions of difficulties.

The reader will find a lucid presentation of some of the most complex questions ever to affect the life of the Church. One of these was the Donatist schism in Africa, but more especially the Arian heresy. The whole of part two of the first volume is devoted to this terrible plague which more nearly submerged the true Church than any other event in her history.

Volume II is entitled "The Life of the Church in the Fourth Century." In it one finds some overlapping of material given earlier but only as a setting for a more thorough analysis of the institutions of the age. Included for special discussion are such topics as the beginnings of monasticism, morality and spirituality, the Christian culture of the century, and the structure and expansion of the Church in that period. All of the important figures of that era are given individual attention, and frequently under several headings, e.g., St. Ambrose as a bishop and statesman and as a writer, St. Basil as the organizer of Eastern monasticism as a bishop, as a writer.

The entire work is a splendid addition to English-language libraries of Church history. The translation is rendered in smoothly flowing English. It is surely the earnest hope of all students of the Church's history that the recent death of the translator will not mean the end of this notable project of bringing into English the impressive scholarship of the Fliche-Martin history. — William J. Lee, S.S., St. Edward's Seminary, Kenmore, Washington.

Are You Really Teaching Religion?

by F. J. Sheed

Sheed & Ward, New York, 1953, pp. 35, $.75

SO many works "ought to be on every priest's bookshelf" that there can hardly be room for even this slim booklet—even if it ought to be there. And it oughtn't. It belongs, rather, right in the middle of his desk blotter where he can read it two or three times, jot

down some quotes, and then send it over to the Sisters.

The first half of the pamphlet was originally a lecture Mr. Sheed delivered to some nuns in Ireland a few years ago. The rest is an extended note on teaching the key ideas of Catholicism: God, Man, Christ, and Union—for Catholicism is the union of men with God in Christ. Two other ideas are there dealt with: spirit, as the foundation of the other four, and mystery as their atmosphere.

As for the aim of teaching religion, Mr. Sheed feels that the indispensable minimum is "that the Catholics coming out of our schools should emerge with a tremendous devotion to Christ, our Lord, with an awareness of Him, a considerable knowledge of His Life and Personality, and a desire to increase that knowledge."

Essential to the achievement of this aim is the attitude of the religion teacher. She must give *herself*, with the truth adhering. Pointing out intellectual dishonesty and disciplinary harshness as enemies of that aim, the author sets as positive requirements that the teacher be absolutely soaked in the New Testament and in the teachings of the Church. As for the latter, Mr. Sheed warns that the catechism makes it possible for people to teach doctrine without knowing doctrine. Similarly, he laments the accomplished apologete who can prove, by evidence internal and external, that the Gospels are authentic, but who never reads them.

What of the average product of our Catholic schools—ten or more years afterwards, to use Mr. Sheed's criterion? The author has wide experience as traveler, lecturer, and "street preacher" to support his conviction that this average pupil lacks two things overwhelmingly: a grasp of the inwardness of individual dogmas, and of their place in the organic whole of theology.

Such are a few of the ideas this booklet presents. Valuable analogies, criticisms that challenge, suggestions that inspire, all add up to making it a book that should be off every priest's shelf. — J. J. Gallagher, Baltimore.

Matt Talbot
by Eddie Doherty

Bruce Publishing Co., Milwaukee, 1953, pp. 200, $2.75

UNFORTUNATELY for all of us, and particularly for the readers of this book, Matt Talbot succeeded in hiding himself in a quite opaque obscurity. That this most interesting example of a reformed drunkard should be largely unavailble to us is a pity, the more's the pity in the day of Alcoholics Anonymous and in view of the current interest in lay sanctity. There seems to be so much he could have told us and so many ways he could have helped both priest and layman to cope with current problems.

The biographer faced with this impasse has two avenues still open: he can set down soberly and sympathetically what little is known; he can run amok. Or to mangle a metaphor in the Doherty style, while sprinkling it all over with a "stage Irish" dialect, "Wisha, and Glory be to Gawd, the spalpeen takes the bit in his mouth and drowns in a sea of sintimintality." Doherty ran amok.

A biography of Matt Talbot should call for, possibly, a hundred pages and provide us with some insight into the remarkable

fortitude and heroic resolve of a man tenderly devoted to the Blessed Mother who staggered out of the gutter with her help and with her help sought sanctity. The fact is, we are often annoyed at the effort imposed on us to disentangle Talbot from Doherty, the Easter Week of 1916, "The Wearing of the Green," and other extraneous issues. Not that the biography will do any harm. It may do good, for it is apparently slanted at the man who never read a book before and is in effect a kind of comic strip life of poor Matt. We wish it well and quite possibly could review it in a different tone for some local Catholic, lest we hinder the cause and cripple the efficacy of the gallant little man. But for priests and in THE PRIEST we regret that we feel our harshness quite justified.—J. P. M., Seattle.

My Friends the Senses

by Charles-Damian Boulogna, O.P.

P. J. Kenedy & Sons, New York, 1953, pp. 206, $3.00

THEODORE Maynard once wrote a poem called *The Senses* which this work immediately brought back to mind:

"Man, grateful, on the physical can pause
And make his pleasure metaphysical."

This is the distinctive gift of the rational animal, the impassable barrier between man and Kohler's clever apes. The brute is, in Maynards words:

"As sumptuous is the offal to the fly
As to the bee the blossom; and the fan
The peacock spreads, in that his hens descry
The mating lure, the senses testify
Of beauty only to discriminate man."

Pere Boulogne was hardly aware of Maynard's lines when he wrote *My Friends the Senses* but his book might well serve as a commentary on them, a metaphysical and theological appreciation by a highly "discriminate" observer. Not that this work is either metaphysics or theology in any formidable way; an ex professo exercise in either field would rather defeat the purpose of a man who wants simply to get people to open their eyes and enliven their senses, to realize something of the glory of our basic source of knowledge.

It is no doubt curious in an era of culture often contemptuously called "sensate" so few can rightly use their God-given senses. Part of the problem, and no small part, is that so few recognize them as God-given, and that the faculty is thus perverted and disordered—without an End. Pere Boulogne writes for all such unfortunates. He writes as well for anybody who would recapture a sense of wonder, for want of which, Chesterton remarked, the world may perish. That there is no lack of wonders Pere Boulogne makes manifest.

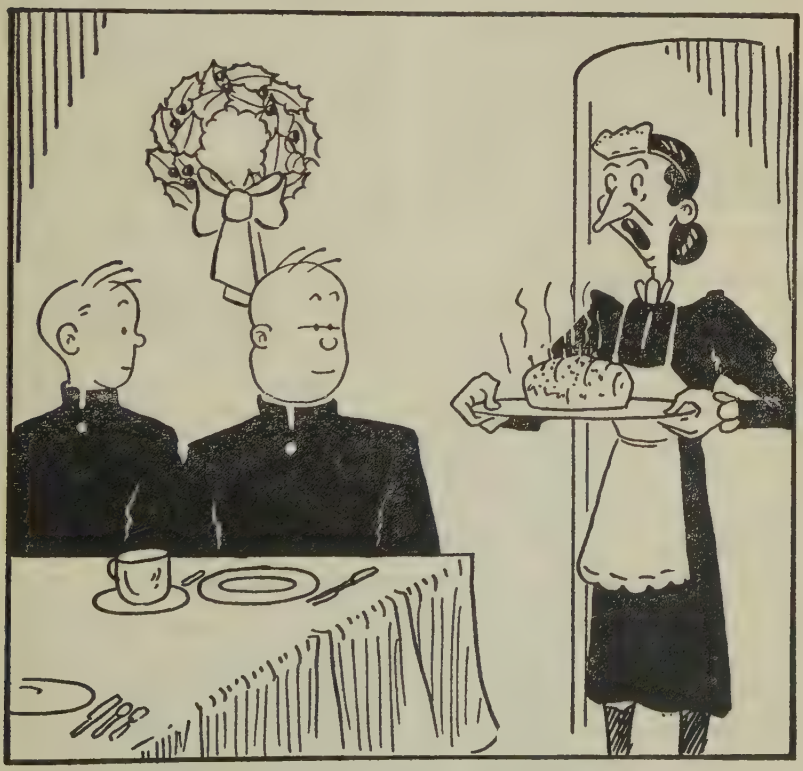
What he has contributed, really, is a long and exquisite essay in the spirit of St. Thomas: a vigorous repudiation of what has been called Cynicism, Manichaeism, Jansenism, Puritanism, or what you will (all fantastic forms of hatred of God's creation); and, at the same time, a firm rejection of the opposite excesses of the dull, imperceptive, libertine or the sensual pseudo-mystic.

Herein a grateful reader will find always fresh and often unusu-

al treatments of such varied topics as "looking and seeing," "perfumes and the sense of smell," "the hand," taste, play and sport, the ballet and bull fighting.

Perhaps the reviewer may be permitted one extended quotation to give something of the 'flavor' of the work: "Not only has Christ made His own flesh the instrument of the Source of His sanctifying action, but He even expects us to use ours, so that through our bodies He can put grace into our souls. This gives intolerable scandal to all those for whom union with God can take place only far beyond all finite things, after dizzy ascensions and indescribable nuptial flights . . . " — G. J. G.

JULIE---Or Housekeepers are Hard to Get



"From The Undertaker."

Currente Calamo

Continued from Page 926

seven-year-old Joseph, placed his hand on his shoulder and said, "I'll have this one."

Joseph later became a salesman for C. D. Kenny Company in Baltimore, and in time was offered the management of a new store. The proposal was flattering. He pondered for a while and then replied, "I still feel the Cardinal's hand on my shoulder . . . I prefer to enter the priesthood." He was ordained by Cardinal Gibbons in 1903.

Ex Ore Infantium

A KIND friend of ours, a Paulist missioner, sent on the following letter in a childish hand. It is an answer to the question: "What I want to be and why." He got it from a boy in the eighth grade after he had asked the children to write an individual answer for him.

"Thinking about one's career is as important as anything in anyone's life. I have given this subject much consideration. The priesthood is something that has always appealed to me, and the reason is I've always wondered how it would feel to really and truly hold Our Lord in the Holy Eucharist. When I watch a priest hold Jesus I often wonder why he never seems thrilled, this is one reason why I am doubtful of becoming a priest. Maybe if I pray real, real hard the want to be a priest will grow bigger."

Tim Robinson

Thank you, Tim; and pray for us all!

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Language Problem

DO you, too, find it increasingly difficult to understand the younger generation? Well, cheer up, you're not alone! We listened only the other day to the story of a priest who was still trembling after his experience. He pulled back the slide of a Saturday afternoon only to be greeted with: "Dig me, Dad, I goofed."

'Josephologie'

THANKS to the kindness of Fr. Emile Deguire, C.S.C., superior of the famous Oratory of St. Joseph in Montreal, we have had the pleasure and privilege of receiving Volume I, Number 1, of the **Cahiers de Josephologie** which is published by the **Centre de Recherches et Documentation.** May we refer you to Fr. Filas' article in THE PRIEST (March '53, pp. 186-188) for further information on the **Centre de Recherches?** Incidentally that article is reprinted in the present volume, in an article, or better, survey of current efforts to increase devotion to St. Joseph and study of Josephite theology.

The current issue also contains studies on the paternity of St. Joseph, the origins of his cult, the first part of a treatise by Pierre d'Ailly in the original Latin and French translation of the **De Duodecim Honoribus Sancti Josephi,** and the beginning of a comprehensive bibliography on the subject.

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by writing to the Centre de Recherches et Documentation, Oratoire Saint-Joseph, Montreal (26). The rate is $2.50 yearly or $1.25 per volume. To become a member of the Center—which includes a subscription to the Cahiers—the fee is $5.00.

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Correspondence

In Favor of the Vernacular

THE question of introducing the vernacular into the liturgy has been discussed for years past, and interesting arguments for and against have been advanced. After mature consideration I have come to the conclusion that the reasons in favor of a change to the vernacular are overwhelming. Still, one must courteously reply to the arguments adduced by those with whom he fails to agree. I wish to state that the case against the vernacular, as set forth in the October issue of THE PRIEST by Rev. Aubrey J. O'Reilly, seems to the present writer very weak.

The Greek Orthodox, this esteemed correspondent tells us, have had "almost 2,000 years to prove whether or not the faithful are better instructed and more at-

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tracted to a liturgy in the native tongue than in one used in common throughout the Western Church and the results have been extremely disappointing."

This statement is amazing for two reasons:

1) The "Orthodox" Church has had an existence of nothing even approximating remotely a period of 2,000 years;

2) This Church does not use the vernacular, i.e. modern Greek, in its liturgy; it employs the Greek of the time of St. John Chrysostom, as the Latin rite uses the Latin of SS. Ambrose, Augustine, Leo, and Gregory.

As to the case of the Lutherans with their 400 years of experience, what reason is there to suppose that they would have fared better with a dead language? I am of the opinion that the vernacular has been for them even an attractive force, and that their church attendance would be poorer had they used only Latin in their public worship.

The falling away in church attendance amongst Protestants is due to their abolition of the Mass and to their deplorable lack of doctrinal unity and of a reliable teaching authority. The non-use of Latin has nothing to do in this case.

To ascribe the static attendance or its falling away in some parts of France and Germany to the introduction of the vernacular is to

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be guilty of the old fallacy: *post hoc, ergo propter hoc!*

Nor does there appear any solid reason to attribute the interest and loyalty of native-born Catholics throughout the world, and the gaining of new converts—e.g. 100,000 a year in America—to the use of Latin. Many thinking persons are of the opinion that, with an intelligent use of the vernacular, there would be manifest still greater interest and loyalty, and a still richer harvest of conversions.

But I am not advocating and have never recommended that clerics should not recite the Divine Office in Latin. In fact, I think that a more extensive and intensive study of Latin should be undertaken in our preparatory seminaries and that at least a weekly class in Latin should be given in our major seminaries. It is very regrettable that some priests seem to have taken a vow never to read any theological work in Latin provided they can find some even meagre work in English. Thus they are depriving themselves of the precious heritage stored up during the ages by the greatest theologians.

M. D. Forrest, M.S.C.

Sacred Heart Seminary

Geneva, Illinois

The Vernacular Again

MORE on Mass in the vernacular. St. Joseph's parish has adopted a Spanish speaking hamlet 90 miles out as a Mission.

Father Petrauskas speaks Lithuanian Spanish more or less; I can hear confessions *(supplet Ecclesia)*. The other two priests have no Spanish whatever. But we can all take our turn at saying Mass, which the populace does not understand as regards the language, and would understand still less if they had to depend on our Spanish. They are not too good at coming to Mass as it is, but still fewer would come to a gringo Mass. Again: Should we have the Mass translated into classical Spanish, or into their Indian versions thereof?

Should we have a dozen languages going in our polyglot cities and undigested villages? (Page Peter Cahensley!) For that matter, would the deep South stand for Brooklynese, or California for a heavy tongue? The people can laugh at such from the relatively insignificant pulpit, but would it add to the dignity and understanding of the Mass?

Should the English translation be one of literary excellence which would be unintelligible to many, or would it take account of local peculiarities? How much latitude would be granted a pastor who disagreed with the diocesan translator?

As it stands now, everyone is in the same boat; people are used to Latin and come to Mass, undistracted by sacerdotal oddities. Would they be as faithful — as devout—with a language or accent that jarred sensibilities? I do not refer only to college trained ears—the most ignorant are quite as derisive of unfamiliar pronunciations, and many immigrants resentful of the English language in general and especially in religion.

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And while the activities of chaplains toward other than their own outfits may be *per accidens* to Father Rheinhold, Mass and the Sacraments were essential to the thousands of German and Italian prisoners who came under my ministration at Oran—plus a Polish destroyer, South American sailors, and others.

(Rt. Rev.) H. D. Buchanan
El Paso, Texas

About Father Fernandez

I READ with mixed feeling the information concerning ex-priest Jose Fernandez. Naturally we are greatly interested in any ex-priest, but especially in this one as our monastery is the one where he spent a year and nine months. Then one day he walked out and wrote me a letter from a town about sixty miles away saying that he had come to the end of his endurance. A few days later, the local paper carried an account of his joining the Service.

After he had settled in Philadelphia, I received a questionnaire from the Government Finance Agency as he was at the time asking for a loan on a housing project.

Perhaps you may be interested in his last communication to me. It is dated October 26, 1950 and comes from a hotel in California. I quote:

"Dear Father Abbot Francis:

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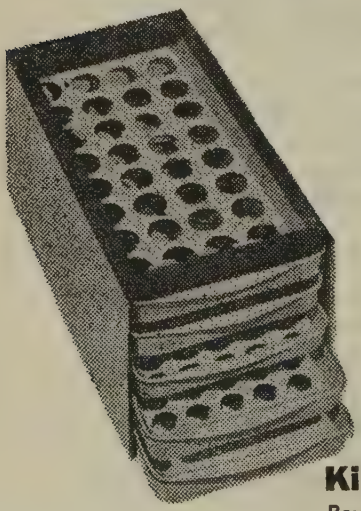

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Correspondence

Christian I endured it, but now the time has come for me to answer, as St. Paul answered also his accusers and those who tried to ruin his ministry. For that purpose I am going to publish the letter of recommendation that you wrote to me. I always liked you and in the past I contained myself from using your letter.

"May the good Lord continue blessing you.

"Sincerely in Him

"J. A. Fernandez

"P.S. I will also publish letters of recommendation given to me by Father Alcuin and two Dominican Nuns four years ago after I had left the priesthood but before I was ordained a Presbyterian minister."

How careful one must be what one writes!

God be merciful to him!

Rt. Rev. Francis Sadlier, O.S.B.
Abbot

Saint Leo Abbey
St. Leo, Florida

The Divine Praises

JUST finished reading the August issue of THE PRIEST. On p. 369, "Sacerdos" from Rhode Island states very briefly and correctly (in my opinion) the proper pronunciation of the "Blessed" in the Divine Praises, viz. as one syllable (blest).

This perennial squabble could be buried once and for all time with the spade of consistency.

"Divine *Praises*" is the title of this beautiful wreath of encomia after Benediction with the Blessed Sacrament.

Why switch to "blessed" in the

body of the prayer instead of continuing with the word "praised"?

The Latin reads "Benedictus sit Deus," etc. Bene-dicere means to speak well of — to praise. So why not translate it that way?

Besides, no one would pronounce it as having two syllables (prais-ed) as so many want to do with the word bless-ed.

F. A. Staab

Lenexa, Kansas

The Kinsey Report

"JULIE" did the Catholic clergy no service by discovering a copy of the Kinsey Report in the pastor's library. I am not alone in this opinion.

And I think the issue could have been met with greater dignity by silence rather than by a five-page editorial.

(Rt. Rev.) William J. Spiegel

Butler, Pennsylvania

Examen For Priests

Editor, OUR SUNDAY VISITOR:

AS a convert, it was with interest indeed that I read the article, "Who Wins Converts?" in *O.S.V.* and studied the charts covering promotion of faith by religious sects.

If you were to make the same survey and compile the same data covering priests who promote our faith—I am sure this would be most interesting.

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I do not profess to know my religion as I should, but having been a member of a Protestant sect at one time, I try to make comparisons in each phase of religion, and at no time has Catholicism lost to other sects, except as you point out—Catholics are lax in promoting their faith. And, in my estimation, of the Catholics, priests are most lax!

The Father who instructed me was the most saintly of persons I have ever met, yet it was not he who prompted my conversion. Since then, all the Catholic clergy with whom I have come in contact (and I will admit the number is very small) have seemed indifferent toward making converts. I begged three priests to talk to my husband to (not convert him, no!) but to get him to return to the Church and its sacraments. The first one, "a swell Joe" so to speak and ex-army chaplain, said—"Leave him alone, he's all right." The second—"Yes, I'll speak with him." (Dozens of times I heard that!) The third told me—"I can do nothing. It is something that comes from within. If he won't come back of his own accord, there's nothing I can say to get him in line."

You should hear some of the weak talk "high up laymen" used to help me. Reared Catholics! The fathers of nuns! Even I can put up better arguments and I don't profess to know my religion.

But — Protestant ministers! They're right there when a new

Reverend Pastor

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family moves into the neighborhood, to welcome them to their church. If the new neighbors are Catholic — good! They welcome them into the neighborhood. And if they don't attend a Catholic Church or are seen at home instead of at church, regardless of their professed religion, believe me, the minister will make friends and again try to lure that lax party into his fold.

I thought the first duty of priests (and ministers) was to get men into their folds. But the priests of local parishes seem to think this is a job for missionaries only.

Am I wrong? I know priests are busy but so are ministers as they have so many more social functions to oversee. The old-fashioned idea of priests visiting homes was a good one. A priest has never in my 25 years of being a Catholic, made a house visit. Have been in my present parish 12 years and with three priests, it seems one could have stuck his face in for 5 minutes.

However—I'll always be a Catholic (and thanks to the Sacred Heart, my husband, through my prayers is again a Catholic!).

Name withheld

Nebraska

Problems of the Chaplains

IF the summer heat is not playing tricks on me, I think that I read something in THE PRIEST a few months ago concerning the "dispensing powers" that chaplains in the Armed Service have.

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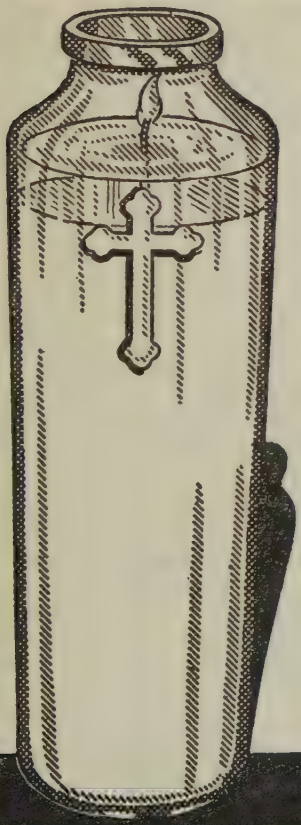

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Correspondence

My impressions were that the writer could not be speaking for all chaplains, at least not for those I have known. And so that is the reason for this letter; a few words to bring some of the woes of the chaplain before my fellow priests.

Mary, sweet eighteen, tells Father in her local parish that she is going to meet her fiance and be married at the military post. Father tells Mary, "That is just fine. The Chaplain has many extra powers we do not have and he will take care of everything." The fact is, things just don't work out that easily.

The local Chaplain has many duties we have never heard of. The fact that he has a sergeant at the desk doesn't mean he is loafing. Besides saying Mass at various hours at various chapels on the Post during the week and on Sunday, he must make usual visits to hospital areas; give orientation talks; have meetings with the chaplains of other faiths; be always at hand to hear the problems of the men who make sacrifices to see him. Added to that, the reports he makes out in at least triplicate would make even an efficient Chancery Office take notice. This is only skimming the surface. Giving Instructions in the Faith will consume many hours into the night. This of course is all part of the life of a Catholic Chaplain here in the United States; what it is like overseas, I have only an idea.

Most priests are well aware that there are far too few priests serving in the Armed Services and that makes the burden heavier.

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I think a little help and consideration on our part can make it easier, at least in one respect. I'm speaking of marriages and marriage cases.

To begin with, the Chaplain must follow the law of the Church like any other priest in this matter. He must have certificates of baptism, confirmation, testimonies that the parties are free to marry; must seek dispensations from the local Ordinary and give the necessary marriage instructions whether it is a mixed marriage or not. You can well imagine the consternation when "Mary" arrives and has absolutely nothing and of course she wants to get married in a day or two. Uncle Sam does not wait to ship Johnnie overseas so it is up to us to have placed all we can in the hands of the Chaplain.

What I have had to say is from personal experience, since I live next door to Ft. Riley and have had many of these cases myself. I personally have no axe to grind but would like to help my fellow priests who are trying to care for about 3,000 Catholic soldiers each.

Vincent LeMoine

Junction City, Kansas

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weeks. Finally, with the articles in my hand I went downstairs and out to where my car was in front of the rectory. The next question was: Where should I put them? I had St. Christopher above the windshield. Immediately under would be a good place. So I pinned in place the little medal of the Blessed Virgin. The other presented more of a problem. It was two and one-half inches long and it was heavier than a medal. Yes, that seemed a good idea. I had a rather heavy string in my hand, and so on the windshield-wiper control-button I hung the little crucifix.

This was three days before I was to leave for my first extensive trip and vacation. The idea of the trip had been thrilling me for months. I thought of all the things one could do, away from duty, away from acquaintances, away from it all, just to relax, rest, and see sights and do things. Fun, that was it! Fun? Fun, for me a priest! Surely I was proud of being a priest, but I also looked forward to enjoying this trip. I was proud of being a priest, but I feared because I was human. That is why I say, I don't know which it was: pride or fear that prompted me to put that crucifix in the most prominent place in my car.

Since then I have always kept a crucifix in a prominent place in my car. I have it next to the push-buttons on my radio; people riding with me, as also myself, look at that accessory most often quite soon after they get into the car. It is, of course, not often that people ride with me, but their reactions are interesting.

My closest priest-friend with high ideals, on seeing it the first time,

merely smiled, glanced over at me and said not a word. I appreciated his approving look. My little nephew likes to punch the radio-buttons, but he fondly handles the little crucifix and says, "Dod." I say, "Yes." Young people who ride with me have devoutly said, "That is a nice crucifix, Father." I say, "Yes."

St. Christopher is my protector; Mary my inspiration; Christ is my companion. And why should He not be in my car? I drive about 25,000 miles a year. I have a crucifix in my living room because I spend much time there. I have one in my office to remind me of my ministry for Christ. I have one in my bedroom to help me fall asleep in Christ. So, also in my car. Furthermore, often my car becomes a tabernacle, often an oratory, often an instruction room—the crucifix is very much in place. And if my car should become my death-bed, well, I want Christ looking on.

It might have been fear that encouragd me to put the crucifix in my car the first time, but it is with proud devotion that I keep it there.

We priests do so much driving. If we would use more of that time in prayer, meditation, or serious thought, we would not be so deafened by the radio, bored by conversation, or tempted by idleness.

If you too think it a holy practice to have a crucifix in your car, don't be discouraged when someone says to you, "Getting holy, all of a sudden." You might well answer, "I wish I could—get holy —all of a sudden."

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Labia Sacerdotum

PERMIT an old man—it is the privilege of old men—to complain of the ignorance of so many of his younger colleagues. I would not be a *laudator temporis acti, se puero* willingly. But while I am at it, just how many young priests know that the quote is from Horace?—and how many can translate it?

Most of them could tell me from memory the batting averages of the triumphant Yankees. I have no quarrel with this or with any kind of knowledge, however useless. But I do think that the same mind which can store up this kind of trivial information can be made adequate for a mastery of Latin and rudimentary theology, moral or dogmatic. I also foolishly (I am an old man!) think that perhaps Sacred Scripture is not altogether wrong in saying that the lips of priests shall keep knowledge. Here I quote from memory in an edition previous to the new translation. But I wonder how many reading this have ever heard the text! How many of them may even resent my remembering?

I would not offer any facile solution to the problem of our ignorant priests, even though I regret both it and my own abundant ignorance. Our modern Catholic schools are not without blame and our modern Catholic attitudes (not really Catholic, but Deweyistic) have their share of culpability. Still, I say, before I get my knowledge directly

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—if I ever do—may there be a concerted war on ignorance; first of all, a frank admission of its existence. Nos morituri. . .

Dyscolus

Chicago

Appreciation From India

A couple of days ago I received for the first time THE PRIEST. Immediately I put myself to read it. I began with "Notes on the Priesthood." God bless F.P.H. who wrote them. I am sure very many priests will feel grateful for it. . . And then I set to reading the rest of the magazine, which I enjoyed fully. Now I am looking forward to the next issue and the many more that will follow, quite sure that I shall ever henceforth be served with substantial food for the soul and guidance in the ministry, thanks to your charity and the cooperation of your confreres in the priesthood. I wish to assure you and all of them that daily they will be prayed for at my Holy Mass.

Samuel J. Serreyn, O.C.D.

S. Travancore, India

Catholic Magazines in Public Places

ON page 548 of your July issue you ask about efforts being made to place Catholic magazines in public places. The Third Order of St. Francis fraternity here has been doing so during the past year. A special committee collects back issues of Catholic magazines from the tertiaries and from our church magazine rack, and places them in the offices of

doctors, dentists, and other professional men, as well as in depots, hotel lobbies, beauty parlors, and similar places where people wait and want something to read. It was never difficult to get permission, but this is a fifty percent Catholic town.

We found that several places accepted the magazines but then removed them after the committee member had left, out of fear, no doubt, of offending non-Catholic patrons. As of now, the solution that seems best to us is to induce the doctors, dentists, et al., to subscribe to the magazine(s), with the fraternity paying half or more of the subscription. You may be interested in passing along the experience, at least.

Colman Higdon, O.F.M.
Escanaba, Michigan

A Bishop's Appeal

MOST of my priests in the missions are sorely in need of Mass vestments and linens for their churches and chapels and they are constantly asking me for them.

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Correspondence

Exchanging Confessionals

A priest who has conducted many parish missions throughout the country suggested that we publicize our exchange of confessionals.

Many of the parishes in this part of the state have only one priest. The nearest parish to me is twenty miles.

A neighbor and I decided to exchange confessionals once a month and give our people the advantage of the choice of a different confessor. This we do the evening before Holy Name Sunday. It has increased the number of confessions in both parishes. It has proved no hardship to us, and has become almost routine. It gives us an opportunity to see each other at least once a month. We also obtain a change of menu, as we alternate in eating at each other's rectory.

Offered for your consideration.

Pastor

Ohio

The Handling of Mass Cards

IT is time something was done about non-Catholic undertakers handling Mass cards. In some places these cards are returned to the next of kin instead of to the pastor of the parish where the funeral was conducted. Since Masses are the exclusive concern of the Church I think it is high time that non-Catholic undertakers were prohibited from obtaining these cards from our church-goods houses or from other sources.

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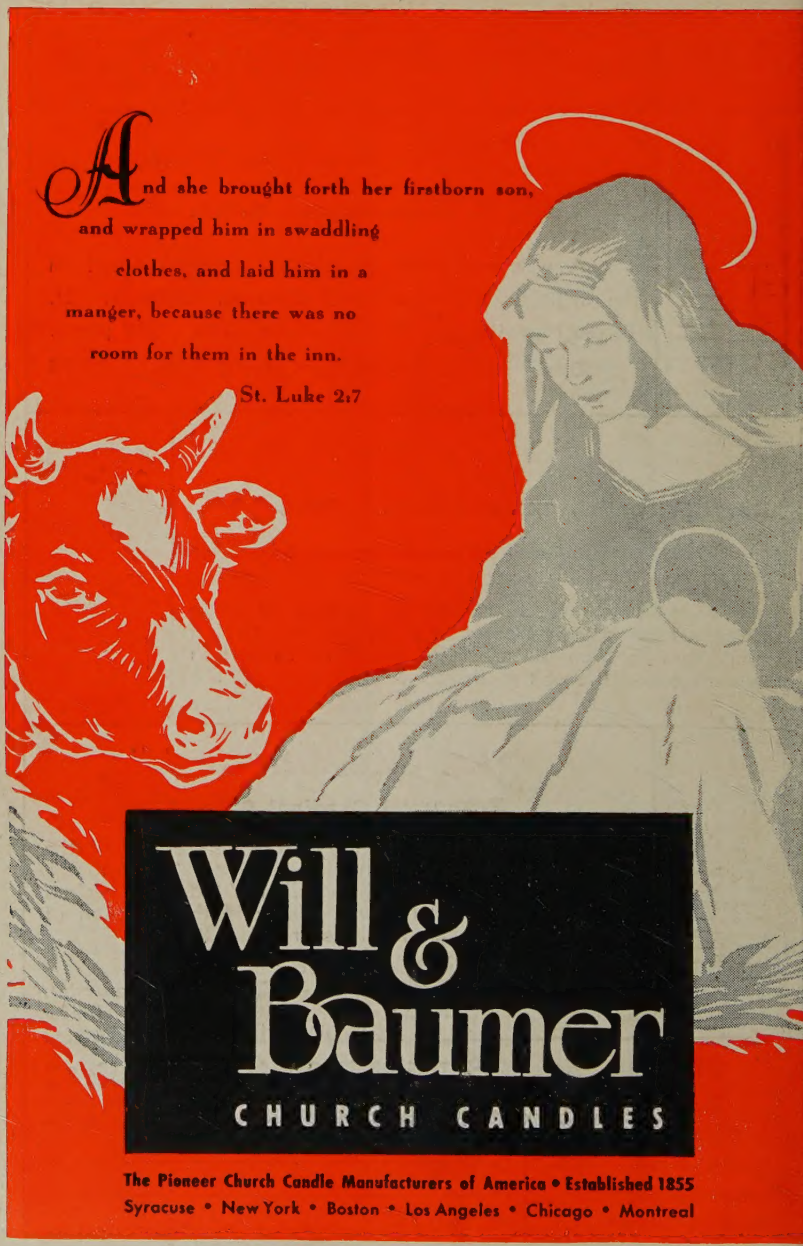
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